

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

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Mr. H. L. Whitfield of Columbus has announced as a candidate for governor. He is well known in the state as an educator.

Profs. W. N. Taylor and F. M. Coleman, representing the Education Department of the State and of Hinds County respectively are in attendance on the National Education Association in Boston this week.

There were about 2500 messengers in attendance on the Northern Baptist Convention. Miss Lackey makes report of what she saw and heard. See the WMU page. Mr. Frank Burkhalter, our efficient publicity man gives a report also which you will read with interest.

The Conservatives in the Northern Convention sought to have New Hampshire confession of faith adopted. The liberals countered with a resolution to adopt the New Testament as sufficient. If the conservatives had amended this by inserting after New Testament the words "The infallible word of God" they might have split their opponents and won.

Laurel Baptists with great enthusiasm and liberality subscribed \$8,000 on the church building and will carry on to completion. Practically every member made a contribution. After a week of careful planning and publicity the committee spent the day in canvassing. Work will be begun as soon as the material can be put on the ground.

Samuel Murrow who went from Mercer University in 1854 to be a missionary among the Indians in Indian territory was given recently the degree of Doctor of Divinity by his alma mater. Mercer graduated 92 this year and added two law instructors in the Law Department. Dr. G. W. Truett delivered the literary address at the commencement exercises.

"Mrs. John Ayers announces the marriage of her daughter Edith Carolyn to Mr. William Edison Allen June 19th. This brings the happy tidings of the marriage of two of our young missionaries in Brazil. Brother Allen is an alumnus of Mississippi College. Mrs. Allen was from Arkansas. They have been on the field nearly a year. We congratulate them and wish for them great joy and the abundance of the father's blessing.

Wake Forest and William Jewell Colleges each had seventeen ministerial students in its graduating class this year. Union University had fourteen; Furman, thirteen; Mercer and University of Richmond, twelve each; Baylor, eleven; and Mississippi College, nine; a total of 105 in the eight institutions. These are all Southern schools, and it must be confessed that in respect to supplying men for the Christian ministry they are leaving Northern schools far behind.

Pastor B. W. Hudson of Davis Memorial Church in Jackson mentioned to his church Sunday the need of books and magazines for the children at the Baptist Orphanage. There was an instant response and the people are giving either the literature or the money to buy it. Others will probably wish to have a part in it and you may send a book

or subscription to a suitable magazine or the money for these to Rev. H. Chadwick at the Baptist Orphanage at Jackson. He is preparing a reading room and library for the boys and girls and will be glad to accept whatever

Pastor J. M. Spinks recently closed a good meeting at Overt in Jones County. Four were added by baptism and the church greatly revived. Bro. E. C. Hendricks was the preacher and C. R. Herrington led the singing.

Sunday was Christian Education day at Clinton where about 400 teachers from various parts of the State are assembled at the Summer Normal. All the classes in Sunday School had the special lesson on Christian Education, the editor preached on the same subject at eleven o'clock and the Woman's Missionary Society had a program in the afternoon on Christian Education at the suggestion of Secy. D. M. Nelson.

We heard a number of people in Calhoun County who have been good friends of the governor express disappointment at his suspending the jail sentences and fines of men who had been convicted of violating the prohibition law and other laws. Some of these had pleaded guilty and made no defense. It is not easy for people to risk their lives in putting stills out of business and it is a serious responsibility to release them when sentenced.

Tate County Baptists will hold an encampment at the County High School at Senatobia July 17-21. This will be followed by a tour of the churches through the County by speakers and singers selected for that work. They will use twenty automobiles for that purpose. The committee handling the work is C. K. Avent, P. W. Berry and Homer Metcalf. Brother B. F. Whitten is doing some enlistment work on his own initiative.

Dr. J. M. Walker of Aberdeen is holding a meeting this week at Quincy, Monroe County. His church at Aberdeen, together with some churches to which he preaches in the afternoon, has provided him a tent to seat 400 people. He has also a folding organ, good light system, song books and folding chairs, costing about \$500. It is his plan to hold meetings during the summer in every part of the county, where there are churches, and in some places where there are none. Dr. Walker did excellent work last summer in an evangelistic campaign and with a tent this year he will reach a far greater number.

Dr. W. A. Hewitt has welcomed nearly 200 into the First Baptist Church, Jackson, in the last thirty days, following the Gypsy Smith Jr. revival. Twenty one were received last Sunday. On Sunday night, beside the sermon and the baptizing, reports were made by Judge Taylor, Judge Stricker and Mr. Mullins of the trip that morning to Brookhaven, where about 100 men from Jackson had gone to tell of the good which had recently come to Jackson. The other Baptist churches in Jackson have also had a large number of additions.

longed to visit but missed until last week. He gladly accepted the invitation of Pastor S. H. Sheppard to assist in a meeting. The people said there were not many unsaved people in the community and they wanted a meeting for revival and enlistment. The farmers were in their busy season but the congregations were good and the people eagerly received the word and willingly did the work. Our home was with brother and sister Bruner whose hospitality many have enjoyed and whose benefactions many young people have received. But we had delightful fellowship in many other homes. Three were received for baptism and two others expressed their purpose to join the church the next Sunday. The good citizens of this county capital have been cleaning up the stills in their neighborhood and have a good record for law enforcement.

Dr. B. P. Robertson has accepted the call to Senatobia and will begin his work at once. Indeed he has supplied the church for a month and they have now called him enthusiastically. The church proposes to build a new parsonage and look forward to building a new church. Dr. Robertson has recently returned from a tour of Europe and Palestine, of which he favored the Record with a few sketches. We hope to have more from his pen. He was once pastor of St. Charles Ave. Church in New Orleans and more recently of First Church Paducah. The brethren will give him a hearty welcome to Mississippi and keep him busy.

## RIVERSIDE RALLY.

Dear Miss Lackey,

I must write you about our rally because it was so fine. All our officers were present except one, and she was kept at home on account of sickness. All made such splendid talks and reports. Mrs. Doughty brought a wonderful message also.

In the afternoon we enjoyed Miss Minnie Landrum fully. As usual her message inspired us to the uttermost. We listened as perhaps never before because we knew it was her last message to us. After her talk we tried to give to her our pledge of loyalty in a very impressive way. How I wish you could have been there to see it. As the talk was made, as best I could, a representative from each society came forward with a ribbon several yards long, and placed one end in Miss Minnie's hand, then took the other end back to the seat; as I talked on and tried to symbolically show to her that these were the cords that we are going to hold while she was on the other side, and never let go, each society tied a package on the end of that society's line. Then as I assured her that she could always pull on the ends of these cords, and feel the tug at the other end, she was asked to draw in her cords and find love tokens of our pledge. Of course some lady then at the end came forward and placed at her feet the package. It all seemed very sweet and impressive; and Miss Minnie did so appreciate it. It was such a joy to us to do it. She received all kinds of miscellaneous things, some in large quantities. It was a nice shower to be so quickly gotten up.

Last but not least by any means I must tell

Pittsboro is one of the places the editor has

(Cont. next on page four)

## NORTHERN BAPTIST CONVENTION.

Frank E. Burkhalter.

(Continued from last week.)

sion: Desire of the more liberals to hide their liberalism under the cloak which such a general statement as belief in the New Testament affords; honest conviction on the part of others that a general body such as a convention is not a fit one for the promulgation of doctrinal statements; fear of the part of many that a confession, if adopted, might be used as a club to drive certain people out of the churches and positions in schools and other phases of denominational work; lack of doctrinal conviction on the part of many, numerous delegates confessing in private conversation that they never knew before that there was such a document as the New Hampshire Confession; shrewdness on the part of the opponents of the Confession in declaring that it was being offered as a substitute for rather than as an interpretation of some of the essential doctrines of the New Testament; an inborn conviction of some that the adoption of any statement of belief is un-Baptistic; Ignorance on the part of many as to the true aims of the Fundamentalists; lack of confidence on the part of many others in the leadership of the Fundamentalists, due partly to the lack of sufficient publicity of the right kind on the part of the Fundamentalists themselves, partly to publicity of a hurtful nature on the part of the opposition, and partly to an impression in some quarters that the Fundamentalists are in favor of scrapping the Board of Promotion and are generally opposed to the New-World Movement.

If the writer may express a purely personal opinion, the Fundamentalists in their discussion of the question before the convention had the elogy on their side. The most effective speeches made in behalf of re-affirming the New Hampshire Confession were those by Charles G. Brock, prominent attorney of Denver and former Kentuckian, who said it was easy for certain liberal pastors, professors and others to say they accepted the New Testament when they refused to accept its divine inspiration, the authenticity of its recorded miracles, the virgin birth of Christ, his substitutionary death, his bodily resurrection, and his promised return, and by Dr. J. C. Massee of Tremont Temple.

Dr. Massee urged that if the mere acceptance of the New Testament is all that is needed, then Baptists might confine their whole efforts at home and abroad to the mere distribution of New Testaments, and cease preaching, teaching in the Sunday schools and instruction to preachers in theological seminaries in the interpretation of the Bible. All denominations profess to believe the Bible, he urged, and if the Baptists have a distinct message for the world they should not be afraid to tell the world what they believe the Bible to teach which was the only object sought in the adoption of a statement of belief, he said. Among the other speakers in behalf of the confession were Dr. W. B. Riley, Dr. J. Marvin Dean, Pasadena, Calif.; Dr. M. P. Boynton, Chicago; and Dr. E. B. Pierce, Brookings, S. D., while the opponents other than Dr. Woelfkin, were Dr. Walter Helm Jones, Philadelphia; A. J. Loggquist, Des Moines; Rev. A. W. Bevan, Rochester, N. Y.; J. M. Colgate, perfume and soap manufacturer of New York, and Rev. Joseph Taylor, one of the missionaries to China. Mr. Taylor alone argued that the New Hampshire Confession is out of date and its adoption would hinder the progress of the Baptist cause on foreign fields, though Mrs. Montgomery, president of the convention, in her opening address, when opposing the adoption of a statement of belief suggested that if the convention saw fit to make provision for one, urged that if a committee for such purpose were named, "It is hoped that able men, representative of the various phases of thought among us, may be appointed upon the committee, and that they may take time enough to formulate a statement

that in elevation of thought and felicity of expression may record the apprehension of our generation of the truths of the Gospel of Jesus."

The Fundamentalists proposed that the adoption of a statement of faith would clear the atmosphere for a more unified and co-operating denomination and put an end to the theological controversy that has marked the ranks of the denomination for several years. With the defeat of their proposition it is assured the Fundamentalists will continue their educational propaganda in behalf of sound, fundamental Baptist doctrine, and the indications are this campaign will be waged along the same lines as heretofore, with probably more vigor.

And while the Fundamentalists were out-voted on this proposition and every other, the next most interesting being that to sell the Baptist to private owners, and Dr. Massee openly charged in the discussion of the last named question that the executive committee did not give them an opportunity to be heard on the matter, that the Fundamentalists, representing at least a third of the convention, were ignored in the selection of the special commission of pastors to visit the new Baptist mission fields of Europe this summer on a preaching mission, and that the set convention addresses had been propaganda against the fundamentalists, the fundamentalists registered several distinct gains at the convention as follows: They won the privilege of holding their pre-convention conferences in the convention tabernacle over the vigorous opposition of the regular convention forces; they defeated the proposal to place convention representation on a cash basis at this time for fear it might be interpreted as a punitive measure; secured the election of officers of the convention while the majority of the delegates were still in attendance; got their views before the convention in a debate in which they were accorded every right and privilege; and won a prestige by the ability and character of their fight that strengthened their cause in every way. While the re-organization of the Board of Promotion was planned before the convention assembled the Fundamentalists helped, along with the financial situation, in creating the sentiment that made this change inevitable.

It is the writer's belief that the situation from the Fundamentalist point of view, and possibly from that of the denomination as a whole, is more hopeful in the Northern Baptist Convention than it has been for several years. There is lots yet to be done, but the Fundamentalists and advocates of sound doctrine are making progress.

## THE SOUL-WINNING CAMPAIGN.

By President E. Y. Mullins, Louisville, Ky.

Southern Baptists have a great record for soul-winning during the Seventy-five Million period. The figures, as I understand them, show more than two hundred thousand additions to our churches during the year. In my opinion, nothing is more vital to our general work than the continuation of evangelistic efforts.

I am writing this brief appeal to pastors and with a view to stressing the importance of continuing the great movement. The following reasons occur to me for intensified evangelistic effort during the current Convention year.

1. It keeps alive the fires of consecration. Nothing calls for self-dedication more completely than the task of winning men, women and children to Jesus Christ. Prayer is absolutely essential. Christian living is a prime condition. The man or woman who is genuinely alive to the needs of the lost and actively devoted to their interests will inevitably live close to Christ, and this will of course react upon the entire spiritual life.

2. It fulfills the conditions of power in the life of the individual and in the life of the churches. Paul has declared that the gospel is the power of God unto salvation of every one that believeth. The meaning is that the power of God comes into preaching and Christian activ-

ity whenever these are directed toward the salvation of men. We desire power for all departments of our work—for the tithing campaign, and for the enlistment of all the unenlisted in the \$75,000,000 Campaign. Evangelism will go a long way toward bringing about this result. It brings divine power into action in the lives of God's people.

3. Evangelistic effort inevitably leads to increased giving. Self-giving precedes the giving of money and the giving of time and the giving of everything else. Nothing is more logical than that the young convert should be asked to pledge himself to give liberally to the cause of Christ. Every candidate for baptism should be appealed to in behalf of the Kingdom interests upon admission into the church.

4. In the fourth place, evangelistic effort is the true basis for social service. Some have had suspicions regarding the whole social movement of modern Christianity, and social service is a phrase which some have not understood. As a substitute for preaching the gospel to the lost, social service is of course wrong; but social service is the direct outcome of the saved life and our Christianity would be fatally defective without it. But we must never put the cart before the horse. The cause of social service is the regenerate life, and evangelism under God's blessing, regenerates the life.

5. In the fifth place, evangelistic effort is the solution of most of the difficult problems of church life. Petty strife and divisions melt away under its powerful influence. Stinginess and worldliness are overcome. Unenlisted men and women, in the heat of evangelistic effort, find tasks for their hands, and in many instances become permanently enlisted as active workers in church and Sunday School. Many a church in a downtown location would solve its problems by turning its attention to intensive evangelistic effort.

6. In the sixth place, evangelistic effort is always in order. It is a mistake to imagine that God will bestow his blessings only at fixed or set times. Some people have an idea that it is not in order to pray for a revival of religion except when the conditions are favorable; but all conditions are favorable under the operation of the divine power. There is no variation in God's desire to give salvation. The only variation is in the attitude of his people. Our faith may fail, but God's willingness and desire to bless never fails.

The Disciples at the foot of the mount could not cast out the devil from the possessed boy. A few days before, these same Disciples had power over demons, and rejoiced to report that power to the Master. Now the power is gone. When the Master descends from the Mount of Transfiguration he casts out the demon and heals the boy. This is a clear demonstration that his power does not fail. His willingness does not change. The only thing that varies is the faith of his disciples. We may begin evangelistic work as individuals and churches at any time.

7. And this leads me to say, finally, that evangelistic effort may be individual or co-operative. Of course, the whole church ought to engage together in evangelistic effort. But evangelistic effort is not to be confined to the two or three weeks when an evangelist is present and when there is daily preaching in the church. Thousands upon thousands of men and women are turned to Christ through the efforts of individual workers between times. Often the individual waits for a large group to begin evangelistic efforts. This is a mistake. Anybody can begin the work of soul-winning at any time. A zealous fisherman can cut a hole in the ice and fish through the hole. So, if a church is frozen in worldliness, a zealous soul-winner can "cut a hole through the ice", as it were, and, dropping a hook baited with the gospel, win men to Christ.

Nothing calls for prayer—intense, prolonged and believing—like the task of winning souls. It is a most auspicious time to renew our efforts in these directions. Southern Baptists ought, in every part of the territory, unitedly to pray that

God will pour out upon our churches during the convention year now begun showers of blessings. If we continue steadfastly in our prayer for evangelistic power and for the salvation of individuals throughout the year, and if our effort corresponds, he will bless us abundantly in our Seventy-five Million collections. Our enlistment work ought to go side by side with the evangelistic work and next May when the Convention reconvenes we shall have a great and glorious report to make of the victories of God's grace through his people.

#### AN INTERPRETATION OF THE FUNDAMENTALISTS' CONFERENCE.

FRANK E. BURKHALTER.

While the Fundamentalists of the Northern Baptist Convention may not accomplish at this year's session of the convention at Indianapolis all the things they are seeking in the matter of providing for the setting forth of a new statement of Baptist beliefs, wrenching the control of the convention machinery from the more liberal element of the denomination, overhauling the General Board of Promotion and providing for a more democratic and economical administration of the affairs of the denomination, and other reforms, the indications are they will make considerable progress in that direction and they are greatly encouraged.

The Fundamentalists have just held probably the most successful of their three annual conferences, inaugurated at Buffalo in 1920. They set forth their aims, policies and program with a clarity and determination that has marked none of their previous sessions; and there was in all their discussions this year an air of confidence and determination to continue until their ultimate aims have been attained that characterized neither of the previous conferences. The attendance upon the conference this year was not so large as that at Buffalo two years ago but just about as large as that at Des Moines last year, and when it is considered that there were practically no liberals at this year's session it is seen there was a net gain in the number of Fundamentalists attending.

At the two previous conferences a goodly number of liberals were in attendance and they manifested their presence on certain occasions in a very noisy fashion. Just why the liberals were not present this year this correspondent does not know. It is a matter of common knowledge that considerable pressure from official and other sources in the denomination was brought to bear to prevent the holding of the conference this year, the president of the convention urging early in the year that a day of prayer would be more profitable, but the Fundamentalists not only met and carried out a very successful program but announced at the close that the agitation for a return to a sound theology throughout the denomination would be carried on without abatement and that a similar pre-convention conference would be held next year.

Just what are the Fundamentalists aiming at? is a proper question. As near as the writer, who has attended all three of their conferences, is able to determine, their chief aims may be briefly summarized as follows:

1. To drive out of Baptist schools and seminaries at home and on the foreign fields all teachers and teaching subversive of the fundamental Bible doctrines commonly accepted by Baptists.

2. Pending the correction of the offending schools, to bring about a re-organization of the denominational budget whereby contributing churches can aid those schools which they deem theologically sound and refuse to support those which they regard as disloyal to the Bible as the inspired and authoritative Word of God.

3. To place in positions of denominational leadership only those men and women who believe thoroughly in fundamental Baptist principles, the Fundamentalist conviction being that it would be next to useless to try and save the denomination through a mere proclamation of

sound doctrine when the advocates of unsound doctrine were given the machinery of the denomination with which to propagate their views.

4. To bring about a return to a greater simplicity and democracy in the conduct of the general affairs of the denomination.

5. To establish a new foreign mission policy for the denomination that will have as its slogan "Go ye into all the world and preach the gospel to every creature," rather than "Go ye into all the world and establish a Christian civilization," it being alleged that the latter motto was set up by the New World Movement, the forward program of Northern Baptists.

6. To create an atmosphere and consciousness in the ranks of the denomination that will compel teachers, pastors, denominational servants and others who are no longer in accord with the fundamental principles of the Bible as commonly interpreted by Baptists to either come back to those fundamental principles or cease to wear the Baptist name.

Just how long it will take the Fundamentalists to carry out their program no one ventures to suggest. The indications are it is a work of years. The Fundamentalists are resolved to keep up the fight and to wage it within the organized ranks of the denomination rather than by withdrawing and forming a separate organization. The great mass of the Baptist people of the North are doctrinally sound, though only a small percentage of them are co-operating actively with the Fundamentalists as an organization as yet. The writer is convinced that the Fundamentalists are gaining strength—the larger respect with which they are being treated by the liberal element is a strong indication of the correctness of this observation—though this year's convention was organized by the regular convention forces, and while this article is being written before there has been any other decisive test of the strength of the two elements, the indications are the regular organization's state will be carried through without any action being taken that will be particularly offensive to the Fundamentalists and with the possibility of the selection of a president who will be perfectly acceptable to them. The name of Judge Fred W. Freeman of Denver, former Texan, Fundamentalist in doctrine who does not attend the conferences, but who led the successful fight at Des Moines last year for the acceptance by the Home Mission Society of a legacy of more than \$1,000,000 on the condition that no part of its proceeds should go to the payment of the salary of any missionary who was not doctrinally sound, is being mentioned at this writing as a possible nominee for the presidency, and the nomination of the nominating committee is usually equivalent to election. The committees on nominations and other important subjects in the convention are composed of one representative from each state, chosen by the state delegations in caucus.

Resolutions adopted by this year's conference pledged the body to carry on its fight for a true loyalty to Christ and His Word all along the line conserving at the same time all such material and spiritual forces in the convention as are essential to the welfare of the work and the blessings of the world; to prosecute the work of the conference until false and subversive teaching in certain Baptist schools and seminaries in the convention territory is corrected or such schools are stricken from the list of approved Baptist schools; to demand a more democratic control of the work of the convention; and to urge at this year's session of the convention the election of a committee on declaration of faith, this committee to be chosen by ballot, be given two years in which to complete its labors, and to seek the co-operation of representatives of both Southern and Canadian Baptists in the formulation of such a statement with the hope of making it representative of American Baptist beliefs.

To give the reader a clearer idea of just what doctrines the Fundamentalists regard as essen-

tial for one to accept before he has any right to call himself a Baptist, a brief digest of the paper by Dr. Curtis Lee Laws, editor of the Watchman-Examiner, one of the originators of the movement and one of its ablest and most ardent champions, on "The Meaning of Fundamentalism," is offered herewith. Dr. Laws said "Fundamentalism is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism when full-grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end his existence, and weeps away the promise of His second coming as the idle dream of men under the influence of Jewish apocalypticism. Rationalism, fully developed, denies that there is any authority over man external to his own mind or any revelation of truth except through science. Of course it denies the unique inspiration and authority of the scriptures. Let who will deny it, the fact remains that many men of prominence in our schools and in our pulpits are rationalists—infant rationalists, half-grown rationalists or full-grown rationalists. They are bold enough to resent the name, but they are not brave enough to deny the fact."

The vital doctrinal contention of the Fundamentalists Dr. Laws summarized as follows:

1. The Bible is God's word, was written by men divinely inspired, and has supreme authority in all matters of faith and conduct. Fundamentalists believe its history, its miracles, its doctrines and its prophecies.

2. Jesus Christ, the Savior of the world, was conceived of the Holy Ghost and born of the Virgin Mary.

3. Fundamentalists believe profoundly in the vicarious, substitutionary theory of the atonement, which is not a theory at all but the explanation of the efficacy of Christ's death made by the apostles who were divinely inspired.

4. Fundamentalists believe in the personal, visible return of the Lord to this world, according to his promise.

5. Fundamentalists believe a church is a body of baptized believers associated for worship, for work and for fellowship. Because of their conception of a church they are opposed to open church membership. They also oppose union, federated or community churches. They hold that Christian churches should be organized after the New Testament pattern and should be governed by principle and not by expediency, convenience and economy.

Finally, the Fundamentalists believe that Baptists should not only contend vigorously for the faith but should at the same time exert themselves to the limit of their ability in carrying the message of saving grace and redeeming power to the earth's remotest bounds.

There were a number of other able addresses delivered at the conference, worthy of report, but the space allotted by the editor for this report has been consumed. William Jennings Bryan was given an ovation by an audience with an address of two hours on "Tampering with the Mainspring." Belief in God is the mainspring of life, he declared, and he pleaded that Baptists and Christians of every other denomination arise and put out of their schools and pulpits and other positions of influence those teachers, preachers and leaders who would destroy that faith.

Other speakers and their topics include Rev. O. W. Van Osdel, Grand Rapids, Mich., "The Constitution and Organization of Churches—A New Testament Study"; Dr. J. M. Gurley, Topeka, Kans., "The Church and Entangling Alliances"; Rev. Earle V. Pierce, Brookings, S. D., "The Co-operative Works of New Testament Churches"; Rev. M. P. Boynton, Chicago, "The Churches and Sound Doctrine"; and Dr. F. M. Goodchild, New York City, Dr. J. A. Maxwell, Chester, Pa.; and

(Continued on page five).

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## EDITORIAL

### LEND ME YOUR EAR.

There is one time in every year when we should like to speak a word into the ear of our boys and girls just coming into manhood and womanhood. Should it be spoken into the ears of the fathers and mothers? Well here it is.

There are two things that, having the grace of God in the heart, make life a success. They are hard work and thorough preparation. And they are not far from being twin brothers. There is no place in this world for the boy or girl who is not willing and who does not mean to work, and it means a life time job.

Now if you have got that, get this. There is no place at the top for one who is not willing to make thorough preparation. And there is no chance for failure to the one who is willing to do hard work and make thorough preparation. One element of preparation for life today more than ever before, and will be yet more in the future, is a college education. If you didn't get yours, don't let your son or daughter go handicapped through life. Some Chinese bind the women's feet. Some Indians bind their children's heads, but the boy or girl henceforth who does not get an education is bound hand and foot and head. It is a sin of which none should willingly be guilty. Many good men and women in the past have had to go through life without an education. Young people today do not.

### THE PRINCIPLE OF DEMOCRACY.

The Biblical Recorder and the Religious Herald have since the Jacksonville Convention had editorials opposing the action of the convention which instructed the Home Mission Board to proceed after two years with the building of a Baptist hospital in New Orleans. Now we pray in the name of democracy that this is against the fundamental principle of majority rule and subversive of the work of the convention. This question has been before us for two years with ample opportunity for discussion. We do not recall that in the beginning nor at any time until the convention met at Jacksonville that there was any voice raised against it, although the matter was before the convention two years ago and the Home Board was authorized to undertake the work if conditions seemed favorable.

The matter has been under investigation since that time and no voice was raised against it until the Home Board by heavy appropriations to other states, particularly Virginia and North Carolina, found itself badly in debt. One year ago the Virginia brethren secured an appropriation from the Home Board for a proposed mountain school of \$200,000; and North Carolina has

for many years received large donations from the Home Board for mountain schools. We are not making objection now to these appropriations but simply showing where the money goes.

At Jacksonville the question of the hospital had the fullest and fairest discussion, the brethren listening to statements from both sides in great number and at great length. Nothing was put over anybody. The matter was fought through in beautiful Baptist style and the vote was more than two to one in favor of the hospital. All arguments that could be adduced were used and weighed. The Editor of the Biblical Recorder had his inning and made a strong speech against instructing the Board to build the hospital. Now if a man is a good sport and we believe the brethren referred to are good sports, he will abide by the results of the fight. The matter was settled in Jacksonville and it is against all the principles of Democracy to try now to interfere with carrying out the will of the convention. Dr. Gray, who opposed beforehand the action of the Convention, shook hands after the fight was over with the man who led the fight on the other side. That is the spirit of a brother and a good sport. The Hospital was ordered to be built and it will be built.

There is no doubt in anybody's mind that it is a great task. Two million dollars are not picked upon the road every day. It is going to mean hard work, a long time and great sacrifice. It ought to receive large specially designated gifts particularly from the contiguous territory. The New Orleans people have made the first contribution and it is a large gift, two city blocks. All of us are going to have a big job on our hands. And there is no use for anybody to hinder in doing a thing that is going to be hard enough at the best. It is a serious thing now for anybody to seek to discourage those who have already given and those who ought to give. For the sake of our cooperative work, let every man now lend a helping hand till the work is done. Let's be good democrats.

### SUPERIOR STANDARD.

Jesus said except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. Again he said "Ye have heard it said by them of old time ----- but I say unto you". This means that the religion of Jesus erected a standard of right which was superior in its aim and requirement to that to which the Jews were accustomed. He goes on to apply this superior standard in particular cases, such as what constitutes murder and adultery and so on. He shows that his standard is not only more exacting in the outward requirement, but that it deals with the inward man, even his motives, as in prayer and giving.

This authoritative erection of new standards is justified in two ways today. One is that the quickened conscience of the Christian approves the requirements of Jesus. That which the Son of God requires, the Spirit of God within us sets his seal upon. The Spirit answers to the word, approving obedience and condemning failure and sin. Even the conscience of a Christian community where not all are actually Christians is in line with the revelation which God made through Jesus Christ.

The other way in which the righteous standard of Jesus is justified is that the standard of Christians today is manifestly higher than the standard of Jews who live among us, but who are not Christians. This statement is made, not with the purpose of being offensive to a Jew, but simply to state a well known fact. Any man is a little more cautious about trading with a man whom he knows to be a Jew, than he is in trading with a man whom he knows to be a Christian. The conscience of a Jew permits or even seems to approve in him methods of conducting business that are abhorrent to a Christian. How grateful we should be that back yonder, 1900 years ago our Master said, "Ye have heard it said, but I say unto you." He lifted a standard

that went far in advance of the best that the world ever saw or heard.

Will this standard of his ever be improved upon? Was it just a new stage in the evolution of religion and morals, which our age or some other in the future may see supplanted and improved upon? Was the message of Jesus a period in the tendency to righteousness which shall yet lift us to higher heights? Here is the answer, "Be ye perfect even as your Father in heaven is perfect." There can be no further stage beyond perfection. The religion of Jesus is the ultimate religion, it is for all races and for all time, and for eternity.

(Continued from page 1)

that we had five negro women as our guests that day. Sister A. A. Cosey of Mound Bayou made a splendid talk on "The needs of the Negro Woman and how the White Woman may help." We all enjoyed this part of the program so much; and how they did appreciate being invited! Enclosed find a letter which shows how one sister expresses her appreciation.

Mrs. Guy Waldrop, Supt.

### THE LETTER

Mrs. Guy Waldrop,

Dear Madam—I wish to write you personally and thank you for your invitation to your meeting yesterday. I could not sleep last night for praying, thinking and thanking God for being in that meeting. You cannot see, nor even imagine the good of it to our people, as I can. What a help it will mean to our Negro Women in every way.

I want to see you and get help before our meeting June 22, as I will have such a good chance to get it before so many of my women who will carry it back into their homes, churches and Sunday Schools. I hope I am not selfish; but as President of Boliva County Negro Baptist Woman's Association I want Bolivar to lead in Mission Study. And pray God it may spread all over the State among us. May I come and see you Saturday the 17th if you are not too busy, and let you teach me how and what to do, as I wish to know by the 22?

Yours in Christ,

(Mrs.) Minnie E. Williams,

Mound Bayou, Miss.

Note: You may be sure Mrs. Waldrop was not "too busy" to give the desired aid. This work lies close to her heart, especially since the Water Valley Convention; and she has organized several societies among our colored sisters. These she is carefully fostering.

The paper referred to above on "the needs" will appear shortly. Read it to your society. "And go thou and do likewise".

### THREE CHEERS FOR THE ORPHANAGE!

In some respects the Baptist Orphanage has made the most liberal offering to the Clinton church building of any Sunday School thus far contributing. I do not mean that it was the largest. One gave over \$400.00; not long since the First McComb Sunday School came up with \$107.70. Several others have given \$50 and upwards. Then Bro. Carter surprised us delightfully, when he motored into Clinton with an offering of \$19.33, from the Orphanage. He stated that every member of the Orphanage family had a part in the offering, giving from a copper up. This is an example worthy of emulation by the thousand Sunday Schools of Mississippi.

During the round-up campaign for the 75-Million fund, it was thought well not to press the Sunday Schools for an offering. The appeal is now being renewed. About ninety Sunday Schools have responded with offerings approximating \$1700. What about the other ninety and nine? I am confident that a large number of them will respond. One school refused to make an offering, because they had sent out like statements for aid on their new building, and got no response. This Sunday School failed to remember that their church building was entirely a local matter. If

(Continued on page eight)

## Convention Board Department

R. B. GUNTER  
Cor. Secretary

The Secretary has been silent for some time. He has been talking and working until there was no time for writing. A night trip, which lasts until after one o'clock affords little time for writing some of the things which are in the minds of the brethren. An invitation from pastors in Neshoba county is the occasion of this trip.

It is a good omen when the pastors of an entire county come together to plan for greater efficiency in Kingdom work. Neshoba county has forty-three Baptist churches; and the pastors in this county have their eyes open and their ears to the ground. We shall hear from them in the future.

### On The Right Road.

Many laymen have expressed themselves as favoring an associational Board; the Board to be composed of one member from each church composing the association. These members can be selected and elected by the local churches respectively. This Board can select a certain number of its members to constitute its Executive Board. The number could be five—more or less. The pastors of the churches could be ex-officio members, free to discuss, advise and plan. It might be best to let the members elected by the churches do the voting so as to give equal rights to each church. This is merely a suggestion.

The Associational Board may convene once every quarter with a well prepared program, with a member of each church on for some topic. If he uses only a few minutes it will create interest.

It should be the purpose at these meetings to receive a brief report from all churches; to ascertain the number of Sunday Schools, BYPUs, WMUs, etc., and to ascertain whether there be any destitutions within the bounds of the association and then to devise plans for organizing new Sunday Schools, BYPUs, WMUs, and for promoting general denominational efficiency. In this way the State Board can become more effective in its work. In this way we can practice the democracy which we have been preaching for so many years.

In addition to the above, such an organization will bring about a more sympathetic interest among the local churches; they will feel more keenly their responsibility; will become more interested in the Kingdom movements because of their direct connection with the work; and lastly, the strong churches can help the weak ones. The states which are working on this basis are accomplishing far more than those which are not so working. And our aim should be to hasten the coming of the Kingdom of our Lord. Let us stress the things which build up.

### A Million Dollars!

Our slogan should be, "Mississippi Baptists will raise a Million Dollars by May First 1923." If the churches of the State which subscribed to the campaign would set their hearts to this task we would raise it. We are able to do it. We should do it. It will require that amount to bring our State up. Crop prospects are favorable and we should show our gratitude to God by setting and reaching a worthy goal. We should begin right now.

### Water Valley Meeting.

It was a genuine delight to spend ten days with the congenial pastor, Wayne Alliston, and his people. We have never enjoyed more the privilege of preaching. We were hungry for it. Never has there been a more attentive, a more appreciative people. They came through rain and heat. The pastor has a strong grip upon his flock. He is leading them. The Sunday School is large and in fine working order. The other organizations are good and the church is doing more in a denominational way than during any previous period.

The ingathering was not large—only seven. But we were asked to preach, in the main, to the church. This was done. The small number of ad-

ditions is due largely to the fact that Brother Alliston held two meetings last year in which he did the preaching and received during the year 240 additions. There were some in our meeting who expressed their intention of joining in the near future.

### Supplementary Campaign

The Southern Baptist Convention went on record as favoring a Supplementary Campaign this fall and winter, with a "Victory Week", for the purpose of enlisting—the new converts of the last two and a half or three years, the people who were not enlisted in the first campaign and for the purpose of re-enlisting those who have moved from one church to another without having transferred their subscriptions. Their number is legion.

We must see that we are losing—not only money which is needed to carry on the Master's work, but that we are losing influence. If these members are not enlisted before the close of the campaign, we shall have a grave problem on our hands. You talk about the anti-mission people. We are raising a host of them up in our own ranks.

The Conservation Commission meets in Nashville June 28th-29th for the purpose of devising plans for the Supplementary Campaign. No changes of quotas will be made. The man who is going on with the payment of his pledge will not be disturbed. But we must enlist if we continue to exist.

### GREAT REVIVAL IN JACKSON.

Jackson has just experienced a most wonderful revival, conducted by Gypsy Smith Jr., who is a Baptist Evangelist of the highest type.

His preaching is plain, pungent and powerful. He has no new message, but preaches the same old gospel we have heard since childhood. He tells no cheap stories, tells of no death bed scenes, and resorts to no unusual methods; but relies wholly on God and His Word to reach the hearts and consciences of men. He preaches and gives his invitation, which is always responded to by multitudes of people.

Gypsy Smith is a wonderful inspiration to the churches and pastors. He did not take the revival away with him, but he left every church on higher ground and every pastor more strongly and solidly supported by his church.

Jackson has been stirred as the most optimistic among us never expected to see. Almost every body in the city was reached. Practically every prominent business and professional man was converted. Many of them were already members of the churches, but were genuinely converted in this meeting.

About 800 have joined the churches. All the Baptist churches reaped largely; the First Church alone having received 200; but this was only a small part of the meeting. The spirit of revival is stronger here now than when the meeting closed four weeks ago.

We shall ever praise God for Gypsy Smith and his wonderful work, and for his splendid helpers, Mr. Chas. Allen, song leader and Miss Lucile Abernathy, pianist.

W. A. HEWITT.

### DAILY VACATION BIBLE SCHOOL.

(Mrs. Tessa W. Roddey).

When we think of all the things we have planned for the summer, and wonder how we are to get all of them in, we feel kinder doubtful about taking up anything else; but when we realize that our boys and girls and many of our adults get thirty minutes each week of "The Bread of Life" the most important and needful food in all the world, we should consider how we may plan to give them more of this food for the spirit, and how to give it served so that it will be as

acceptable and palatable to the spiritual palate, as the jellies and preserves etc., we cook so carefully will be to the physical palate. You see we give so much care and work to planning to feed and clothe the physical body that will live no one knows how long, and so little to feeding and strengthening the spiritual body that must live some where throughout eternity.

The Daily Vacation Bible School idea is so easy to carry out, and so effective for righteousness, and so strengthening to our churches, and so wonderfully helpful to our homelife that it seems we should take it up with joy and love and do the very best for the spiritual life of all the people we can reach through its activities.

This is not a very new idea as we have been reading it and trying to practice it for several years. If you have kept your copies of Royal Service for 1921 look them up and find in the July number a very helpful page given to suggestions about this work.

If you have a park near the church you can use it to excellent advantage and have a story hour in the late cool afternoons in the park, with songs and stunts.

One excellent plan that worked well was to have two leaders for each group, and let one take care of the bible lessons and the other the stunts. Have the first twenty minutes a teaching period, then ten minutes of play or well prepared stunts, and then twenty minutes of "Quiz" when questions are asked about the lesson taught, letting the children choose sides and sit down or go foot when a question is not answered. Then ten minutes of songs etc., and the hour has been profitably spent. This plan can be used if the all day work cannot well be put on.

Of course any church may put the work on in any way best suited to the local conditions, the number of workers, and the number of children. There are many adults who would like to sit in a cool park and hear bible teaching. There are many new members in the WMU who would like to meet in the park and discuss the methods and curriculum of woman's work and study. There are many young people who would be abundantly helped by two hours or even one hour of this work each day. Of course the church may be used, but open air services in summer in the late afternoons when the sun has gone away while there is light enough to read and study etc., would be more comfy than indoors.

The regulation Bible School Work for vacation calls for knitting, crocheting, basketry, flower making, embroidery, chair caning, woodwork, hammock making etc., etc. These activities would be very useful to employ the children who wear themselves out in aimless play. Nature songs, patriotic songs, etc. Kindergarten supplies may be ordered and all the children who are not in any school may be wonderfully helped by the contact and work, and teaching. The bible teachings may be scenes from the life of Jesus—Old Testament characters, historical events, etc. A good story teller can do abundant good along this line. Any one wishing to go into the work may get literature from 90 Bible House, New York City.

(Continued from Page Three.)

Rev. W. T. Elmore, Lincoln, Neb., who discussed the general theme of "The Churches and the Education of Their Youth," the speakers presenting the question from the standpoint of the secondary schools and colleges, the seminaries, and the foreign mission schools, respectively. Each speaker spoke very plainly and called attention to practices and teachings in Baptist churches, schools and seminaries which they said need to be corrected if the interests of the kingdom are to be properly safeguarded.

It is the Fundamentalists of the Northern Convention and not the liberals or rationalists who are anxious to have the Southern Baptists cooperate in the framing of a new Baptist confession of faith.

Indianapolis, Indiana.

# MUSIC IN CHINA

E. O. Sellers, Director of Music, Baptist Bible Institute, New Orleans, Louisiana.

Unless one has heard a Chinese chorus and orchestra, as I did in New York City, it will be impossible to form any conception of what it sounds like.

A "cacophony" of vacuous sounds, cats upon the back fence, the whine and shriek of non-lubricated machinery, the "box drum" of the old fashioned "burning bee", all of these combined are as superior as is a symphony orchestra to a newly organized and just learning to play cross roads band or a New Orleans negro jazz combination.

Native Chinese music there is to be sure, music that has a history the age of which is incalculable but it might as well have originated upon another planet lacking all that to us seems related to music. An American writer who has studied oriental music raises the question, "Is there a Yellow Peril in Music"? And some missionaries testify to a degree of enjoyment and satisfaction once they become familiar with and accustomed to Chinese music. But that this will lead to any danger of supplanting or even modifying our standards we have no fear.

On the other hand workers who have spent their lives, decades of service, in China unite in testifying to the eagerness of the Chinese, of all ages and both sexes, to hear and learn our western music.

A missionary who can play a folding organ or any other instrument, or sing, is always sure of a large and an interested audience.

Somewhat like the Japanese in imitation yet the Chinese have a hard time in learning to use the chromatic tones or the half steps of our modern scale. They will learn a melody involving such intervals after long drilling but the very next day will fail at that particular place.

Careful inquiry of those living in China reveals the fact that there is no other one single element so important as that the missionary should have a rudimentary knowledge of music, be able to play it, or, better, be able to sing and to lead singing.

Mrs. V. P. Green of Canton, who has been in China under the Foreign Mission Board of the Southern Baptist Convention since 1891, told the students of the Baptist Bible Institute that she presented this need before a large gathering of workers in Japan in 1918 and that all present affirmed her conviction and united in saying that the Boards ought to require of all candidates for the foreign field preparation in music.

It seems to be the universal opinion that Christian ideals and teaching can never be expressed in Chinese music. The attempt has been made to sing the gospel to native melodies, but all such trials have thus far failed of any degree of success.

Said Mrs. Green: "The greatest deficiency in our present training of missionaries is their lack of a knowledge of music. The Chinese love to sing and seem never to tire of it. The missionary will give, out long before they do, and they are ready to resume as soon as the missionary will begin again." Mrs. Green is training native girls and Bible women and finds them to be ready and apt pupils.

With these facts before us (and they are equally true of the home field) why do we continue to neglect giving to all of our students a broad general knowledge of music and leave the study of it for those who have a particular taste for it or expect to specialize therein?

Especially should our theological institutions be required to give this training, placing it on a par with other studies, and requiring of all preachers and missionary candidates some knowledge of music and hymnology. Once we see the importance and efficiency of this we will more and more use and support those agencies now operating that are designed to meet and supply this need.

## SOME ASPECTS OF SIN.

(Delivered before the Mississippi Pastors' Conference and published by request of that body.)

"But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful" (Rom. 7:13).

In one respect, at least, sin is a very small subject. Only one word, only three letters to spell that word S-I-N. But when we come to consider the truth deposited in this little word of three letters and the idea for which the word stands, the subject grows into gigantic proportions touching the entire race of man. To cover the entire subject would require far more time than has been set apart for this address. Only three aspects of the subject will be taken up:

First, the sinfulness of sin; second, the peril of false conceptions of sin; third, some Bible examples of the consciousness of sin.

### 1 The Sinfulness of Sin.

The Apostle Paul intimates in our text of Scripture the possibility of failure to see the real character of sin. Sin, to many, may not appear to be sin. Its true character may be so hidden from view that sin may appear to be something altogether different from what it really is. If we come to know sin as it is, we must view it through certain transparent mirrors of truth. View it, in the first place, as the cause of all the moral wreckage of the world. If possible, spread out before you, in sort of panoramic fashion, 6000 years of human history and view the wreckage of the nations of the earth. Why? Sin. View the wreckage of homes. Why? There is just one answer—Sin. View all the misery of the world and listen to the cries of broken hearts. Why? Sin. Look at all the graveyards in the cemeteries of earth. Why? War has slain its millions, but sin has slain its billions. Once again, approach with bared heads and solemn tread the old rugged cross and listen to the lonely cry of the broken-hearted: "So not God; 'Why hast Thou forsaken Me?' Why? Our little word of three letters—S-I-N.

Some days ago I sat with nerves tense and listened to an eye-witness description of the wreckage which lay in the path of the tornado which blotted out the little town of Braxton. His description of uprooted trees, demolished buildings and piteous cries of the helpless and wounded almost caused my hair to stand on end. This tornado was atmospheric, local and soon ended. Six thousand years ago a moral tornado swept down on Eden and encompassed the whole earth. It has continued with increasing fury and destructiveness throughout all the years. In its path lies the moral wreckage of sixty centuries. In some measure sin begins to look like itself when seen to be the cause of this universal moral wreckage.

Again, the sinfulness of sin appears in its origin. The wounded victims of this moral tornado should not mistake it for a whirlwind. Imagine an unfortunate victim of the Braxton tragedy, with both legs, both arms broken, and skull crushed, foolishly contending that only a whirlwind had passed. This is exactly what we find in the modern attitude toward sin. The moral tornado has been mistaken for a whirlwind. The principle of badness is overlooked. Sin no longer appears as sin to many. The tornado and the whirlwind ideas of sin are utterly divergent and irreconcilable. Theoretically the difficulty lies in falsely conceiving sin at its origin, by the "whirlwind advocates". They hold sin to be a part of man's original constitution. It is contended that man came from the hand of God with the sin-principle in him; that all are born in the moral state as Adam when created. To accept this view is to place the responsibility for the entrance of sin into human experience upon God and to destroy its real character. If this view of the origin of sin be correct, it will be necessary to deposit in the word those ideas of sin which will "paralyze" with the "whirlwind view" of sin's origin. This is just what has been

done. Sin has, therefore, been explained as "limitations" in the form of "ignorance" and "weakness", as seen in the early Greek theology, or "senuousness", as seen in the German theology of modern times. Sin as senuousness arises out of the material body. The "whirlwind view" is entirely satisfactory, if sin is a part of man's original constitution, appearing only as limitation or an inherent part of the material body. This in no way favors the sin of the Bible.

We are concerned primarily with the biblical idea of sin. The Holy Scriptures are regarded as the only authoritative pronouncement on the subject and all human speculations, apart from the Scriptures, as thoroughly untrustworthy. These records trace the origin of sin to a radically different source and find it wholly different in its fundamental nature. These records furthermore make it perfectly clear that sin was not a part of man's original constitution. Three things must be kept clearly in mind, if the sinfulness of sin comes to light. First, sin came from an external source—a foreign element introduced into human experience by a subtle power outside of man. This subtle power is designated as "the serpent" in the Old Testament and "the devil" in the New Testament. The fact which reveals the true character of sin in this connection, is that sin was and is inspired by the arch-enemy of God. Second, sin entered human experience by the voluntary choice of the individual. It is voluntary rebellion against God. Third, the Scripture record further makes clear the fact that all sin is fundamentally against God—a violation of His Will and therefore blameworthy. The heart of the matter is found in David's confession: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." In the light of the Scriptures, the following comprehensive definition is warranted: Sin is a voluntary violation of the will of God, inspired and abetted by the arch-enemy of God, whether in act, or state, or disposition. The sinfulness of sin does not appear unless Satan, God's arch-enemy, is recognized as the one who inspires and abets the evil heart or the evil deed; unless sin is recognized as voluntary on the part of the individual; unless sin is recognized as fundamentally against the Holy God.

Let us approach the sinfulness of sin from a third angle, that of the words on which the inspired writers deposit the divine idea of sin as given to them by revelation. The Scriptures in the original Hebrew and Greek are rich and exhaustive in terminology descriptive of the many-sided character of sin. The tornado character of this death-dealing power is presented by the inspired writers with unmistakable clearness as they, borne along by the spirit of God, deposited in certain words God's estimate of sin. Time will not permit a close examination of all these words; neither will the purpose of the present discussion justify it. The reverent, consecrated scholarship of the world has traced three leading ideas of sin through the Old and New Testaments. The ideas are deposited in certain Hebrew and Greek words whose English translation is "iniquity", "transgression", "sin". In Exodus 34:6, 7, the three ideas fall together. It was on the occasion of Jehovah's giving to Moses the second tables of the law. He passed by Moses and proclaimed, "Jehovah, Jehovah God, Merciful and gracious, long-suffering abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will be no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation." David saw in his sin of adultery and murder this same blighting, withering, unchanging character. He deposits the divine idea of his own sin in the words already indicated: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer. I acknowledged my sin unto Thee, and mine iniquity did

I not hide: I said, I will confess my transgressions unto Jehovah and Thou forgavest the iniquity of my sin" (Ps. 32:3-5). These same general ideas run through the New Testament in the teaching of Jesus and the Apostles.

Consider now the sinfulness of sin as seen in these words. "Iniquity" literally means "crookedness." The unvarying verdict of the Scriptures is that it is in man's disposition and deeds. This perverseness of disposition and deeds appears only when measured by God's straight line of holiness for men. To deviate from God's straight line is to be crooked. The word sin literally means "missing the mark". But whose mark has been missed? The whirlwind theorists would have us believe that the "mark" is simply what man "ought to be" regardless of any personal responsibility to God. The real character of sin does not appear until we see that it is God's mark of perfect holiness for men that has been missed. God requires of man nothing short of absolute perfection. The word "sin" declares that man has missed that mark. The other leading idea of sin is to found in the word "transgression." This word emphasizes the voluntariness of sin. It literally means "rebellion". But against whom is this rebellion? The answer to this question is most important in determining the sinfulness of sin. The inspired writers, without exception, declare that it is against God.

Let sin be viewed from another angle. The judgments of God upon it declare to us that sin is exceedingly sinful. The judgment of the flood was a tremendous blunder, if sin is not inherently bad. The Scriptures declare in somber tones that "Jehovah saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. And Jehovah said, I will destroy man whom I have created from the face of the ground" (Gen. 6:5-7), then follows that terse, never-to-be-forgotten description of the judgment of the flood, tracking its sin-sodden victims to the tops of the highest mountains till the whole race was consumed. Why such severity of penalty? There is but one answer, that is, the sinfulness of sin. Stand on the Mountain yonder with Abraham and behold the smoke of the cities of the plain going up as the smoke of a furnace until all are consumed. Why? "Because their sin is very grievous". This judgment upon the cities of the plain was a stupendous plunder, if sin is only weakness, or ignorance or sensuousness. Follow the history of the Old Testament nations and see them into oblivion, one by one. God's own chosen nation falls under the mighty stroke of divine judgment. Find one word which explains it all, and that word is S-I-N. Come over into the New Testament and ponder such expressions as the "outer darkness", "being in torments", "I am in anguish in this flame", "everlasting punishment", "the wrath of God", "the lake of fire", "the second death". Are these empty expressions? They declare that God is angry every day at sin and will punish it with avenging judgments, not only in this world but in the world to come. Another stupendous blunder, if sin is not bad. It the cry of the Son of God on the cross to be explained away without significance? "My God, why has Thou forsaken Me?" Nowhere in all of God's judgments upon sin does the sinfulness of sin come to light as in the death of Christ upon the cross. Human sin nailed Him to the cross and the judgment of God upon sin was exhausted. Dr. Clow of Scotland traces "the dark line in the face of God" to the fact that He will by no means clear the guilty.

There is yet another angle from which the sinfulness of sin may be viewed, that set forth in the text. Sin is made to appear sin as seen in the light of the perfect will of God. His will was expressed in the law given to Moses. Sin took the law and made it an occasion of death to men. We must not mistake Paul's meaning here. The law of God given to Moses did not bring sin

into existence, but through the expression of the will of God in the law, the true nature of "crookedness" and "missing the mark" and "rebellion" was so disclosed and accentuated that sin looked like sin. Sin took the perfect will of God, expressed in the law, and by insinuating and urging the injustice of it, deceived men and slew them. The age-long appeal of sin is, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil". What deception! What death followed! O, the hidden depths of perversity in the bowels of sin!

One fact must not be forgotten—time does not change the sinfulness of sin. It may masquerade under a variety of names and go on dress parade in gaudy colors, but its essential character remains unchanged. The Old Testament centuries passed slowly by, from Adam to Moses; from Moses to David; from David to Christ, and the positive statements of God, coupled with His judgments upon sin, declare that sin's character had not changed in forty centuries. Some superficial religionists of Christ's day had whitewashed their sins with a coat of formalism and skepticism, but Jesus denounced them as "whited sepulchers full of dead men's bones". Paul found no change in the evil character of sin. He gathered out of his own experience every possible phase of badness in the character of sin and viewed it under the light of the revelation of the Holy God. He characteristically designated it as a "body of death". Out of the depths of his sin-deceived, sin-mastered, sin-killed soul, he cries for life and freedom: "O, wretched man that I am! who shall deliver me out of this body of death?" It is thought by some that Paul took this horrible figure under which he portrays the character of sin, from a Roman custom of punishing murderers. The murdered man was bound securely to the back of the murderer who was forced as a penalty for his crime, to carry the dead body of his victim till the flesh rotted away and the bones fell asunder. The cries of such could be heard in the distance, "Who will deliver me from this body of death?" It matters little whether this be true. Paul's personal experience of sin, viewed in the light of divine revelation, is that of living in a body of death from which there is no escape, except through the Redeemer Christ.

Two tendencies are very marked in the modern attitude toward sin. The first in that a deliberate effort amongst a certain school of religious thinkers to minimize the evil character of sin by magnifying what they term the "divine humanity," spoken against with much wise-acre ridicule and cheap sarcasm. The infinite possibilities of the "divine human" nature are glorified till man, apart from divine aid, approximates the divine ideal for men. Sin then becomes only an incident in the upward striving of men. But one needs to lay to heart the fact that wise-acre ridicule and cheap sarcasm in no way change the character of sin.

The second testimony is to be found in the disposition to ignore the sinfulness of sin. Things which were once regarded as wrong are no longer so regarded by many. The puritanic attitude toward evil, some think, is a sort of by-product of fogism. The thief to them is only a "kleptomaniac"; the drunkard is looked upon as a "dipsomaniac"; the murderer is adjudged at the bar of justice a "paranoid"; dishonesty masquerades as good "peesnees"; and so on through the whole catalog of sins. But high-sounding names do not change the character of sin. Father time's tracks on the brow may be filled with paint and powder, but the age of the individual remains unchanged. Neither does the sinfulness of sin change.

#### 11. The Perils of False Conceptions of Sin.

False notions of sin are extremely dangerous to the biblical doctrines of grace; to the evangelical proclamation of these doctrines, and to that hope in Christ inspired by these doctrines.

Consider, first, the peril to the doctrines of grace. As the stagnant pool becomes the prolific breeding place for mosquitoes, so erroneous no-

tions of sin have been the prolific breeding place for some of the most deadly heresies in the great biblical doctrines of grace. Sin falsely conceived corrupts the doctrine of God. Take from sin its sinfulness of sin, and the biblical doctrine of the God of justice, the God of truth, the God of holiness, is changed into that of a sort of inoffensive old grandmother devoid of all resentment and reaction against evil. Take away the sinfulness of sin, and the biblical doctrine of man, created of God and in His image, but dead in sins, hopelessly lost, and in need of redeeming grace, is changed into a being not far removed from the generation using four legs for locomotion and not a fly swatter to switch flies with, standing in need only of enlightenment to aid in his upward progress toward God. Eliminate from sin its sinful character, and the biblical doctrine of the atonement of Christ is changed, from a propitiatory sacrifice offered to God, on behalf of men and in their stead, to a splendid example of devotion to duty which somehow influences men. Read out of sin its guilt, and the biblical doctrine of salvation by grace, through repentance toward God, faith in Christ and regeneration by the Holy Ghost, is changed to a puny effort to work oneself into favor with God, or to realize the divine naturally in all men.

Again, notice the peril to preaching. All great preaching has ever been accompanied by deep sense of sin on the part of the preacher. If Paul could wish himself accursed from Christ in order to the salvation of his brethren, such feeling grew out of the moral ruin wrought in his brethren by sin. Listen to the great prophets of the Old Testament and to the great preachers of the New Testament, and a deep sense of sin runs through their messages. It was this feeling that made Luther and Spurgeon the great preachers they were. Let this sense of sin be lacking in any preacher and his preaching will grow saw-law-faced and sickly, degenerating into moral essays about God for men, when it ought to be an authoritative proclamation of truth from God to men. The lack of an adequate sense of sin may justify the distinction which some one has made between a preacher and a prophet; a preacher being one who talks about God for men; a prophet being one who speaks for God to men. The true prophet of God must realize that every spirit-born revival is grounded upon a deepened sense of sin upon the power of the Gospel, under the convicting Spirit, to lay bare the sinfulness of sin to men.

The third peril which grows out of false conceptions of sin is that which jeopardizes the salvation of the lost soul. The turning of an individual to Christ for salvation is conditioned on a sense of sin. No man will genuinely repent of sin and turn from it until the sinfulness of sin is in some measure realized. There is nothing from which to save him. It was the awfulness of sin and his helplessness in it that drove Paul to lean on Christ and exclaim: "Thanks be to God through our Lord Jesus Christ" comes deliverance. No greater barrier was ever lifted between the soul and God than a superficial notion of sin.

#### 111. Some Bible Examples of a Consciousness of sin.

Studying a sense of sin as it appears in the experiences of Bible characters is most profitable and illuminating. Dr. B. H. Carroll tells us that one line of his preparation for his revival meeting seasons was invariably a fresh study of the cases of conviction of sin as found in the Bible. He did this in order to bring conviction to others. A survey of the experiences of men as they became conscious of sin discloses two types of sin-consciousness—the superficial and the genuine. Three things may be noted in all these cases: 1. What the sin was. 2. How long after the sin before conviction came. 3. The means employed to produce conviction.

Consider, first, some typical cases of a superficial consciousness of sin. Only a few will suffice for the present purpose. Examine the con-

(Continued next week)

## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

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## OTHER MEMBERS EXECUTIVE BOARD

1st District—Mrs. L. Covington, Hazlehurst.  
2nd District—Mrs. L. Martin, Indianola.  
3rd District—Mrs. B. Jones, Baldwin.  
4th District—Mrs. L. Carpenter, Starkville.  
5th District—Mrs. J. Pack, Laurel.  
6th District—Mrs. A. Taylor, Brookhaven.

"It never rains but it pours." We crave the patience of our sisters if we seem a bit slow replying to letters and sending out certificates.

Our most efficient stenographer, Mrs. Bell, was operated on last week for Appendicitis. Your Secretary was away attending the Northern Baptist Convention. Your Young People's Leader was faithful to all office work until the return of the Secretary; then she had to go out to answer some calls. The Secretary is catching up as rapidly as she can. If your certificates or seals or letters seem delayed, please favor us with your patience resting assured all will come out well by and by.

We think there is most interesting matter on this page today. Read all of it carefully; and urge that the entire page be read at the next meeting of your society. The report from the Northern Sisters will be followed by other articles pertaining to that great meeting. Then you will be greatly interested in the work of one Superintendent with our negro women.

## OUR NORTHERN SISTERS

Our sisters of the Northern Baptist Convention, whose organization are known as the "Woman's American Baptist Foreign Mission Society" and the "Woman's American Baptist Home Mission Society" convened a joint session in Indianapolis June 13th, 1922.

The morning session was largely taken up with discussion of matters pertaining to the two Organizations separately.

In the afternoon all came together, with a most interesting though very informal program. Mrs. Orrin R. Judd of New York was in the Chair. Mrs. Robert Jones of Denver, led the devotional. "We should not be so concerned about our answer, as about our attitude in prayer."

The first hour of more was devoted to reports from the District campaign managers. The N. B. Convention in 1921 voted that the women of the denomination should have a definite financial task for the fiscal year, 1921-22. The women of the two Societies assumed \$2,000,000 as their objective. The responsibility for the promotion of interest and for the raising of this amount was assumed by the Districts of the two Societies. Each District selected a Campaign Director and Committee, who perfected their organization by securing a campaign Director in each State, Association and local church, as far as it was possible. Sounds rather familiar to 75 Million Campaign workers, doesn't it?

There are ten of these Districts extending from the Atlantic to the Pacific.

The Chairman called the roll, and asked each

District Manager to come to the platform. Only four responded. The others were "in another meeting". There was not a particle of embarrassment over the situation however. Some one agreed to look up the absent sisters, while those present reported; and before the time was up several others came in, so that reports were heard from each District finally. Each sister brought a worth while message of her year's work. All spoke impromptu; for as Mrs. Didrickson, the first speaker announced as she began, she "had no thought that such a report was expected at this time". All dwelt largely on the apportionment; none had secured her desired quotas, but there was not a note of despondency, and each declared there was wisdom in the suggested plan. Each stressed the educational value of the work; and what it had been worth in the prayer life of sacrificial giving; but this writer could more than match them from examples down in Dixie. However the heart did ache mightily when Mrs. Smith spoke of the problem in Utah. "The heart of Africa is not as bad as Utah. There are only thirteen Baptist Churches in Utah. You think we are weak, but we are STRONG in character". Mrs. Hilton of the Central District, (Illinois, Michigan, Missouri) said they worked on the "Three Fold Memorial" plan: Giving one third in the name of the Lord; one third in the memory of some beloved friend, and the other third a sacrificial offering. Some word from each one might be worth quoting but lack of space forbids.

After a song and prayer, Mrs. Peabody of New York was asked to bring to the platform a friend in whom she had shown much interest. And in whom the entire congregation would be greatly interested in knowing and hearing.

This was no other than Dr. Ida Scudder of India.

This scribe was tired. A long, hot, sleepless night preceded by this day of which she was determined not to lose one moment, found her at this hour exceedingly weary. But the magic name of Ida Scudder—the name of one whose for years she had followed with peculiar interest—had a most exhilarating effect. "Is it for this, Dear Lord You have sent me" was the praise thought that leaped into her heart.

Mrs. Peabody was most pleasing and gracious in her introduction. She reminded us of the news item in the papers some years back of a letter sent from some where in America to "Dr. Ida, India", and of its being received by the rightful "Ida" because there was no other "Ida" in all the world like unto this one.

Dr. Scudder looks older than I had pictured her. She is a large woman but not given to flesh. Her hair is snow white but her face is youthful; and the expression of the eyes shows she has looked upon many sorrowful things. But oh, how the countenance lights up when she smiles! She had landed in America just two short weeks before; this was her first convention. "While loyal to my own denomination—for I belong to the Reformed Church—yet I could not refrain from coming here when Mrs. Peabody requested."

It is impossible to give even a bare outline of her message. She spoke of there being just one medical woman to one million suffering women today in India; she spoke of the fact that 5000 children die every week without medical aid. She spoke of her Medical School in which this past year she had 66 students of whom ten are Hindoos, four Catholics, two nothing, and fifty Christians. She told of a great Banyan tree under which they gather by the thousands for the girl doctors to come and treat them; she told of a poor little girl mother who brought from miles and miles away her little blind baby, hoping to have its sight restored. "When we told her there was no help she turned away with a sob the likes of which you never hear in your land. I wish I could bring that sob to every woman in America". She told of how one little girl doctor from her school is trying to do her work alone in a community of 80,000 people. She expressed so beautifully her appreciation for the ambulance that Mrs. Peabody had provided for her hospital. She ended

by stating that her deepest desire "was to make the ambition of every girl's life to center in the Christ life".

Following Miss Scudder several other Missionaries were introduced for short talks. Miss Treck, who has for thirty years been working among the foreigners in Chicago was unique in her manner and address. She is connected with the Woman's training School in Chicago.

Mrs. Kirby who has been home just one week from Assam was a sweet little motherly woman and brought a good message from her field.

Dr. Leach from Burmah was the last speaker; she is a young woman home on her first furlough. She knows and loves her work.

A general impression of the meeting made one happy to belong to the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. The lack of a regular program perhaps added to ease of manner; but did not add to the dignity of the occasion.

The audience was disappointing, as to size. It is no unusual thing for the women at an associational gathering down here to be more in numbers. It was disappointing, as to general interest shown. Some splendid talks were made; but the general air prevailed that this was only a "side show"—as indeed it proved to be later.

But it was very evident in this meeting that our Northern sisters believe in prayer; yes, and hard work. They are ready and eager to go back home and tackle this seemingly impossible undertaking with as much vim as if it were a brand new job. As one sister said, "Let us see to it that the e is no let up because we have come to the end of one fiscal year. Let us remember that Starting and Stopping take time, so Keep going—by prayer".

M. M. LACKEY.

(Continued from page four)

The Clinton church building was simply for the local congregation, no appeal would have been made to any other church or Sunday School for aid. But \$50,000 of the cost of this building was made necessary in order to provide adequately for the Baptist boys and girls from every quarter of the State. This church building concerns the entire denomination within Mississippi. Our local church should not be called upon to do more than their share of meeting this denominational emergency.

At the present writing, the walls are completed; the roof is on. Approximately \$40,000 has been spent on the building, of which the Clinton congregation has given above \$18,000. The money has been spent judiciously. There is very little debt on the church as it stands. But our funds are now exhausted, and the work held up again. It will take \$30,000 to complete the building. How some of our hearts have yearned to have the building ready for the student bodies next session. It is impossible to forecast what an adequately equipped plant will mean, in years to come, in the training of our denominational leaders.

May the Lord lay this denominational need upon the hearts of our brethren and sisters, till our Baptist hosts will make it possible for us to go forward and complete the building. Ten dollars from each Sunday School would work wonders.

Previously Reported	\$1496.56
McComb S. S. (First Church)	107.70
Orphanage S. S.	19.33
Raymond S. S.	16.00
Liverpool S. S.	14.00
Utica S. S.	12.08
Como S. S.	12.00
Guntown S. S.	11.38
McCall's Creek	6.00
Union S. S.	5.45
Heuck's Retreat S. S.	5.00
Philadelphia S. S.	4.75

Total 1710.25

Send contributions as rapidly as possible to M. P. L. Berry, Treas., Clinton, Mississippi.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve"

### DISTRICT THREE CONVENTION.

More than a hundred representing the various BYPU's of district three gathered with the Okolona church on the evening of June 12th. A great feast was enjoyed both material and spiritual. Bro. Harvey Gray of Ripley preached the convention sermon. On Tuesday along with the other good features of the program we had three inspiring addresses. Mr. Arthur Flake speaking in the morning, Mr. W. E. Holcomb speaking in the afternoon and Bro. Dickerson bringing the message of the evening. The "Operation" given by the Oxford BYPU was a success and the "Patient" fully recovered his normal efficiency.

The pageant given by the Okolona BYPU was original, written by Mrs. Sullivan the BYPU Director of the Okolona church. "Summertime" was the name of it and it brought to us the picture of the real difficulties and problems the BYPU has to overcome during the hot summer months. We hope to have a copy of this pageant in the Record soon so that our BYPU's of the state who are combating these "summer plagues" may use it if they choose, and we hope to have it in the BYPU Quarterly the second quarter of next year.

Everybody expressed themselves as enjoying thoroughly the meeting. It grew in interest with every session and the last evenings session was the crowning one of all, a fitting climax for such a meeting.

The officers for another year, elected unanimously are: President Mr. W. E. Holcomb, Tupelo; Vice Pres. Mr. Murry Taylor, Oxford; Secy., Miss Mary Tomlinson, Chalhybeate; Jr. Int. Leader, Mrs. W. A. Sullivan, Okolona. The place of the 1923 meeting will be Oxford.

The splendid way in which the Okolona church entertained the convention is worthy of special mention, and at the second day when dinner was served it was in picnic style on the lawn of Mr. and Mrs. Chandler. Cars were furnished to take the crowd from the church to the dinner ground, and such a dinner as a very hungry crowd could wish for was enjoyed by all. We are glad we went to Okolona. It was a wonderful experience.

### A NEW JUNIOR UNION

Miss Bertie Mae Murry former Cor. Secy of the Ebenezer church BYPU, Jeff. Davis Co. now living at Wanilla reports the organization of a Junior BYPU in the Great Southern Logging Camps. The officers and committees were elected and appointed and the work starts off with a vim. We hope to hear much of their good work. South Mississippi Baptist assembly at Hattiesburg July 23-28. Be getting ready to go.

### DISTRICT FIVE CONVENTION.

In 1921 when the first meeting of District Five BYPU Convention was held and the young people of the district met with the Biloxi church, the smallest attendance of all the conventions was realized. The Nomi-

nating committee however picked for its first officers young people who were thoroughly appreciative of the value of BYPU work and have during the year worked untiringly toward making the district show up this year, not the least, but the first in point of attendance. Up to this time the meeting held during the days of the 15-16 their attendance has been the largest, more than two hundred out of town delegates registering.

The Wiggins people laid themselves out in entertaining the convention, not a thing was left undone and every body was inspired and delighted with the royal way in which they were received and entertained. On the afternoon of the second day, the town furnished cars and an automobile ride over an interesting part of Stone county was given the delegates, some of us saw for the first time orange groves, it was a real treat.

The program was perfectly rendered, not a man failing to appear and take his part as requested. Bro. Whitfield preached the sermon of the convention and in his unique way thrilled us every one. Pastor E. E. Huntberry of the 15th Ave. Church, Meridian delivered the address of the morning and evening of the second day, and Dr. McMillin of the Normal College Hattiesburg delivered the message of the afternoon. It was a great convention in every way. The Wiggins Intermediate BYPU gave the "operation" and the Intermediate BYPU of the First Church, Hattiesburg gave the pageant. They were both absolutely perfect and manifested the splendid talent of each of these unions.

The officers for next year are, for President Mr. Harry Smallwood of Laurel. All the conventions have reelected its president except district four, and only because of the illness of Mr. Street was another chosen for president of that district. Mr. Chester McMullan of Hattiesburg was elected Vice President of district five, Miss Ethel Parker of DeSoto is the new Secy. and Mrs. J. L. King of Lumberton was elected as Int. Jr. Leader. The convention goes to Lumberton next year.

### NEXT YEAR'S GENERAL OFFICERS FOR OUR COLLEGE BYPU'S.

General Director—Miss College, Mr. Edwin Richardson.  
Blue Mt. College, Miss Missie Spencer.  
Womans College  
Miss Ruby Dale Cooper.  
Miss Fredrica Morris, Secy.  
Miss Rachel Johnson, Pianist.  
Miss Geneva Hutson, Chorister.

Blue Mountain Encampment Aug. 13-18. You be there.

### A FUND FOR THE CARE OF THE TUBERCULAR PATIENTS IN THE SANITARIUM AT EL PASO.

I notice in the report on Hospitals at the Jacksonville Convention a recommendation providing a fund for the care of Tubercular Patients in the hospital at El Paso. That until the Home Board has such a fund each

state make provisions for her own people."

I wish to make a few comments. When Dr. Galloway of Jackson diagnosed my case as Tuberculosis while I was in the Baptist Hospital there in April 1921. I never felt so helpless. I had given my life to the ministry, had preached to small churches on small salaries. Wife and I had contributed liberally, we thought, for our income, both to church expense and benevolences, always standing for a full denominational program. We had saved nothing ahead never dreaming that we would ever come to want. Hence my feeling of helplessness. I wrote to the Baptist Sanatorium at El Paso. The rates quoted were twenty dollars per week up. I could not pay that price. I thought I had to go west. I had heard that all my life. So wife and I by the help of friends borrowed some money and I was sent to Albuquerque, N. M. My doctor out there said he would have to put me in a hospital, but I did not have the money. I had told him I was a Baptist preacher. He said he wished I was a Presbyterian or a Methodist. I asked why. He said "If you were a Presbyterian I would send you to the Presbyterian Hospital and it would not cost you a cent and the same if you were a Methodist." Then I wrote to the Baptist Hospital again stating that I was a minister and asked for rates. Dr. Ve. millin wrote that fifteen dollars per week was the best he could do, laundry was extra and he could take no patients who had to have meals served in bed. My borrowed money soon played out and I had to leave N. M. I came back and

lived with my children. How many preachers in Mississippi could stop work, leave home, and spend eight or ten months in a Hospital at seventy five dollars per month?

I doubt the wisdom of building the El Paso Hospital. It is too far away from our Baptist people. If treatment was free traveling expenses alone would prevent some from getting its benefit.

The latest authorities attack little or no value to climate in treating tuberculosis. The climate conditions at the Mississippi Sanatorium are as good as anywhere. People of means can go anywhere and pay high prices; but poor people cannot.

I wish Mississippi Baptists could build a unit at Sanatorium, Miss., and understand the Masons are planning to do. The State would operate it and be expense is five dollars per week.

E. W. McLENDON,  
Route 5, Magnolia, Miss.

### OBITUARY.

On June the 4th the spirit of Miss Thelma Love of Sunflower, Miss., took its flight to its eternal home. She was a consecrated Christian and a member of the Baptist church of Sunflower. She had been out west for some time because of ill health. She suffered untold pain for many weeks but her consolation was that the sufferings of this life are not to be compared with the glory which shall be revealed in us.

Our hearts go out to the mother Mrs. A. O. Love from whom two daughters and a husband have been taken in the last year and a half.

C. S. WROTEN, Pastor.

### THE MAN GOD TRIED TO KILL.

and other Sermons.  
A series of heart-searching sermons by Evangelist W. E. Blederwolf, D. D. 175 pages. 75 cents. Send cash.  
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## JELLO

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### THE LADIES MADE IT

THE delicious ice cream served at Latin fetes and church suppers is often made by the ladies in charge since the use of Jell-O Ice Cream Powder has lessened the cost of ice cream and simplified the making of it. One package of the powder and one quart of rich milk make two quarts of ice cream. All grocers sell Jell-O Ice Cream Powder at two packages for 25 cents, a dozen for \$1.50. A dozen packages make six gallons of ice cream.



The Genesee Pure Food Company—Le Roy, N.Y.

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WILL SHELL 20 QUARTS of Green Shelled Peas Per Hour



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## MR. PERRY CARLISLE.

At 1:30 on June 3, 1922 Mr. Carlisle passed from this life after a long illness.

He had passed his seventieth year and was married to Mattie Williams fifty-three years ago which union was blessed with nine children seven of whom survive him.

His body was laid to rest in the Wesson Cemetery to await the coming of Christ. A host of relatives and friends paid their last tribute of respect to him by covering the mound with beautiful flowers.

All of the children reached the bedside and with loving hands ministered to the suffering body.

Skilled physicians were summoned and everything that earthly hands could do was done but the Dear Lord knew best and took him to be with him.

Uncle Perry bore his suffering with Christian patience and fortitude never a word of complaint. Several times during his illness he said he was only waiting for the Saviour's call. He was a member of the Silverena Baptist Church and it may be said of him:

"Servant of God well done!

Thy glorious warfare's past;

The battle is fought, the race is won  
And thou art crowned at last;

May God bless and comfort the bereaved wife and children for they have lost a loving husband and a kind father.

E. L. MOORE,

E. J. Case,

Mrs. J. M. Bufkin.

Committee

Winona, Miss.

June 19, 1922

God has spoken and another soul has gone to his reward, in the person of W. L. Huntley. He fell asleep at his home in Winona, April 9th, 1922. He was born in Georgia but spent almost his entire life in Winona, Mississippi. Early in life he became the agent of the Standard Oil Co., which position he held for 40 years and at the same time serving the city as Marshall for about 18 years. The ability and faithfulness with which he discharged his duties in this position, has won for him a fond and appreciative remembrance in the hearts of the entire citizenship of Winona. On April 25, 1877 he was married to Miss Georgia Neugent of Winona. To this union were born three children, Mrs. W. L. Bachman and C. S. Huntley of Winona and Mr. W. L. Huntley Jr. of Memphis, Tenn., who still survive. On November 27, 1899 he was married the second time, to Mrs. L. Q. Womble of McComb, Miss.

In early manhood, Mr. Huntley was baptized into the fellowship of the First Baptist church of Winona, in which relationship he has continued through life.

Besides the three children mentioned above there is left to mourn his loss, his devoted wife, who through these years has been faithful to her husband, to her church and a light and blessing to her children and the many friends with whom she has come in contact. Our deepest sympathy is extended to her, in this hour of grief and our hope and prayer for the fine children is, that the Heavenly Father may use each of them for His glory

and bring them at His own time to Himself. Funeral services at Oakwood cemetery by his pastor, assisted by Dr. A. V. Rowe and Rev. J. H. Lewis.

His Pastor, J. H. HOOKS.

## RESOLUTIONS.

Whereas, God, in His infinite wisdom, has seen fit to call unto Himself the soul of our esteemed and worthy brother, Mr. Lee Baggett, and

Whereas, Mr. Baggett was, and had been for years, a faithful and active member of this class:

Therefore, Be it resolved:

First; that while our hearts are deeply grieved because of the loss of our beloved brother and co-worker, we bow in humble submission to the will of Him Who 'doeth all things well'.

Second; That because of his faithfulness and loyalty to this class, and because of his noble, kind, and charitable Christian character, his memory shall be fondly cherished by us through the years to come.

Third; That our most sincere sympathy goes out to his family in this hour of bereavement.

Fourth; That a copy of these resolutions be sent to the family of the deceased, a copy be filed by the secretary with the class records, and a copy be sent to the Oxford Eagle and the Baptist Record, each, for publication.

Adopted by The Men's Bible Class of the First Baptist Church of Oxford, June 18th, 1922.

## OSYKA REVIVAL.

We have just closed a gracious revival meeting with our church. We began on Sunday June 4th and ran through June 11th. Visible results a genuine Revival in the Church, with 29 additions to our church, 19 of whom were for baptism. The preaching was done by Pastor R. R. Jones of McComb City. It was of a high order and entirely satisfactory to both pastor and people. We beheld a beautiful scene last Sunday eve when 19 of our choicest boys and girls were buried with Christ in baptism by the pastor. We are all on higher ground, and are pressing forward in the Lord's work. The pastor is this week in a meeting with the Independence, La., church. We are having a great meeting, 80 per cent of the town are Italians, and 90 per cent are Roman Catholics. They are coming to hear the gospel in spite of the Priest every obstacle has been thrown in our way, but God is giving us the victory. We have already 6 Catholics for baptism and the meeting continues into next week. Pray for us and rejoice with us. Yours in his service, Pastor J. G. Gilmore, Osyka, Baptist Church.

## PECAN

Bro. S. P. Powell has been with the writer in a meeting at Pecan, beginning Monday June 12th, closing June 17th. We had a splendid meeting. Two by letter and one for baptism.

This is a small community. I preach for them one Saturday night each week. It was a great joy to have Bro. Powell with us.

## EAST SIDE.

The writer held a meeting in the East Side community last summer.

We had a great time. The meeting only continued for five nights, but after the meeting closed the people met and organized a S. S. which is still running. I have preached for them one Friday night each month since the meeting.

Bro. W. H. Evans was with us there this Summer in a meeting. At the close of the meeting we baptized three. Last night we met and organized a Baptist church with ten members, with others to come in soon.

The outlook on the coast was possibly never brighter, with Murry at Bay St. Louis, Powell at Long Beach, Whitfield at Gulfport, Griffin at Handsboro, Dodge at North Gulfport, Boyd at Biloxi, Hainey at Pascagoula, and Brock at Moss Point. Bro. Cook has organized a church among the soldier boys at Pascagoula, but I don't know just how they are getting along, but fine I trust.

To this fine team of pastors the Coast presents a great challenge, and I feel, as I say that each one of us craves the prayers of God's people that we may meet the task like good soldiers in the army of Jehovah our God, that each of the others would say Amen.

We give God the praise for all success.

Yours in Christian fellowship.

L. G. THOMPSON.

Moss Point.

June 17th, 1922.

## A GREAT MEETING AT D'LO.

Our meeting began June 4th and closed the 13th. Bro. J. W. Mayfield, of McComb City did the preaching in a fine way. He greatly endeared himself to our people through his pleasant manner and strong gospel preaching.

We had an overflowing attendance every night and large crowds at the morning services.

Bro. Robert Cooper of Crystal Springs led our singing. Bro. Cooper is one of the best. He is a hard worker, splendid organizer, an excellent singer and a good mixer. He stimulated a great interest in the song service among the young and old. The church was usually full of people from one half to an hour before preaching time, to enjoy the singing. So well were our people pleased with his work that we are going to have him with us two weeks in July to conduct a singing class. Bro's. Mayfield and Cooper make a fine team for a meeting both of them know how to work together, and are the kind that people like to follow.

Besides the fine spirit aroused among our people, there were fifty one additions to the church, 35 for baptism, the rest by letter. The D'Lo Baptist Church has a new vision because of what the Lord was able to do through these brethren and the fine cooperation of the church and the other good people of D'Lo. We wish for the churches a great spiritual meeting.

W. S. LANDRUM.

## FINE MEETING.

Have just returned from a two week meeting with Dr. I. P. Trotter and his good church at Sardis. God was mighty good to us.

Dr. Trotter is doing a fine work in

Sardis, the folks love him, and his good wife, very much—they are great folks—both church and pastor and his wife.

There were forty four additions to the Baptist church with six other converts that have united with other churches in the town. Happy pastor and people. God bless them.

Yours in Him,

W. E. FARR.

Grenada, Miss.

## TERRY'S CHAPEL.

This little church is located in the southern part of Jeff Davis County, having been organized less than two years ago. Bro. J. J. Hedgepeth a young preacher of promise began work in this community and had such a hearty response from the people that soon the organization of a church was necessary. A school-house and church combined was built and the community is rapidly developing educationally and spiritually. It was the writer's good pleasure to be with Pastor Hedgepeth and his good people 5th Sunday in April and assist in the ordination of two deacons—brethren McPhail and Robbins. The presbytery was composed of brethren J. J. Terry, T. D. Cox, the Pastor and the writer. We rejoice with this young pastor and his people in the manifestation of the Lord's approval of their efforts.

Truly,

C. E. BASS.

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**BELL-ANS FOR INDIGESTION**

## BLUE MOUNTAIN COLLEGE

Read This Whole Page; It is Different !!-

### NOTE THE STRENGTH OF THIS FACULTY—

One professor has B. A. and M. A. degrees from Mississippi College.

Another has B. S. from Mississippi College and M. A. from Peabody.

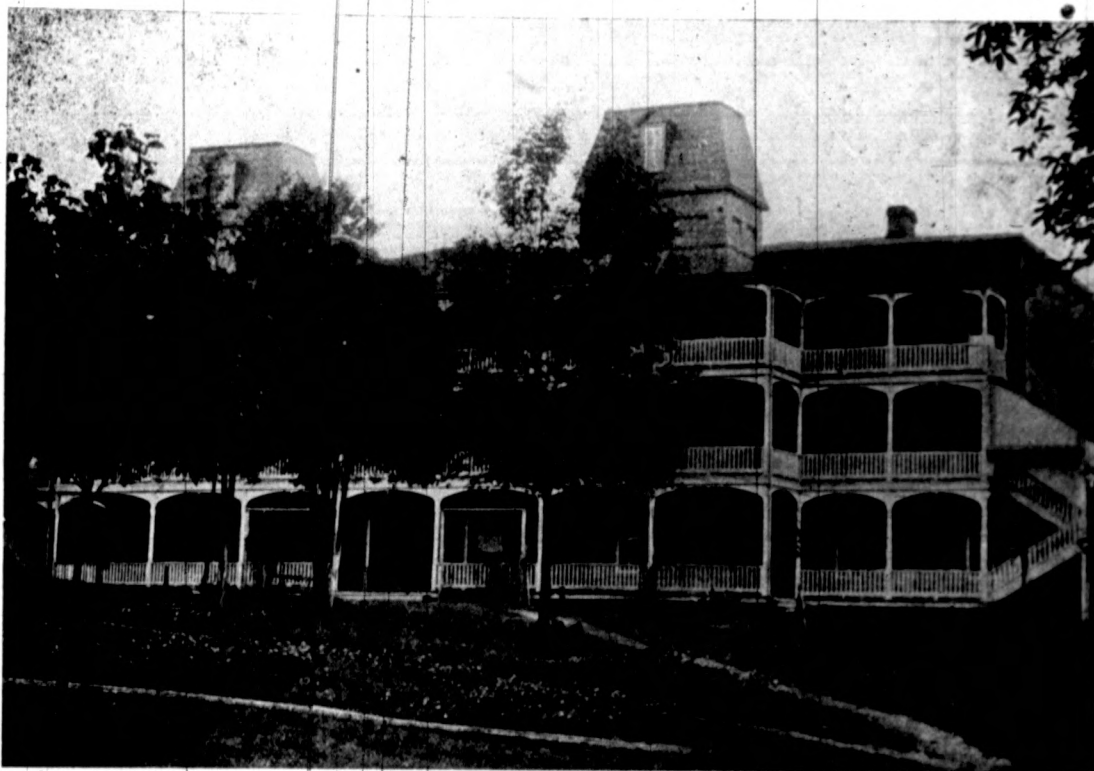
Another has B. S. from University of Missouri and M. A. from Peabody.

Another has B. A. from Blue Mountain, B. S. from University of Mississippi and M. A. from Columbia.

Another is a graduate from Blue Mountain and has added the M. A. degree from the University of Mississippi.

Another has B. A. from Blue Mountain, B. S. from Peabody and has begun graduate work for M. A. at the University of Virginia.

Others have similar qualifications.



50th Annual Session Opens SEPTEMBER 12TH, 1922. Semi-Centennial Celebration next Commencement.

### SUMMER TERM OF TEN WEEKS

opened June 1st. It is a big success. We expect to make it permanent. It will enable students who desire to do so to complete a four year course in three years.

Large, Beautiful, Concrete Swimming Pool, Donated by Mr. M. E. Leake, of Tupelo, is nearing completion.

A Beautiful Marble Drinking Fountain has been erected in the center of The Circle on the Campus costing \$600.00. It is a gift from the Eunomian Society. Other improvements under way.

Music Director has college degrees, has taken senior work at New England Conservatory, has studied under several American Masters and has taken three years under three of the Musical Masters of Europe, the last two years being under Barth and Godowsky.

Voice teacher has college diploma and diploma from Bush Conservatory, Chicago. She has also had post graduate work in New York City and elsewhere.

Violin under a graduate of New England Conservatory, Pipe Organ under a graduate in music from Blue Mountain College who spent one year in New England Conservatory, and has had years of successful experience in teaching. Board on regular and self-help plans.

Expression Department under direction of Prof. Booth Lowrey and Miss Elizabeth Purser. The former has a national reputation as a Lyceum and Chautauqua lecturer and as a specialist in the development of personality; the latter has college diplomas, is a graduate of the Columbia College of Expression and has studied two years in Boston and has travelled extensively in America and Europe.

Art teacher who graduated from Blue Mountain College, studied three years in the Cincinnati Art Institute and took one of three prizes offered for excellence of work by Mr. John Wanamaker to the Art students of United States and Canada.

Home Economics under Miss Pearl Leavell of Oxford, literary graduate from Blue Mountain College, Home Economics course in the University of Mississippi, Special work in Atlanta, Georgia, years of successful experience.

Four year college course of sixty-five session hours.

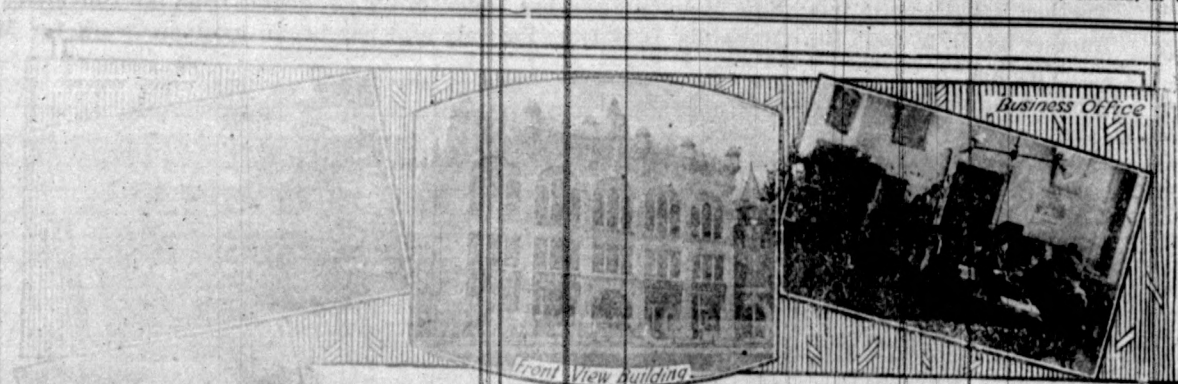
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**"EVOLUTION, ONLY ONE NET."**

The theory of doctrine of evolution is only one of the many nets spread by "the enemy of truth." It is a sad, but nevertheless a true fact, that Satan has never ceased since his successful attack on the innocent woman in the garden of Eden to deceive people into believing a lie. To get people to disbelieve God is his special line of work. It is also a sad, but nevertheless a true fact that men and women are deceived instruments, and willing tools in his hands to help him spread the nets that deceive, and catch the people. While the devil has wonderful knowledge he is limited; and he is always experimenting.

In every net spread by him in his cunning, craftiness, subtilty, and deceit, back of it God's truthfulness is questioned or attacked.

In his experimenting he has discovered that it is not the best plan to brazenly attack God's truth, but to cunningly take some truth and add to it a lie thereby questioning God's truth.

It was in this way that he approached the woman. Part of what he told Eve was truth that of knowledge increasing. He has wonderful transformation power in that he can transform himself into an angel of light. Also therefore it is no strange thing for his ministers to transform themselves as ministers of righteousness. He was so crafty and cunning that even in tempting Jesus, he quoted scripture. His ministers are very much like him, they go to the Bible for some of their proof, and they twist or wrest the scripture to make it fit their theory. In the late years they have resorted to trimming the scripture. They have stuck the "pen knife" into it.

When our Saviour was crucified, resurrected, and ascended into heaven, and the Holy Ghost was sent into the world then the devil realized that he had lost the seemingly won victory of putting to death our Saviour; and with great fury he attempted to stamp out the gospel by severe persecution. But he soon discovered that every attack of that kind only added to the spreading of the gospel. Then it was that he changed tactics, persecution ceased, the churches had rest. What was the cause of it? In keeping with the parables of our Saviour. The devil was sowing the tares, (the children of the wicked one) he was hiding the "leaven" in the kingdom of

heaven, the leaven of false doctrine. He had the tares which was "the children of the wicked one" to begin to hide the leaven by transforming themselves as ministers of righteousness; they were false apostles, and false teachers and the first record we have of them was at Galatia. The first net of false doctrine spread by them was the "mixture" doctrine. They were bewitching the people to disbelieve the truth by teaching them that after receiving the Spirit by the hearing of faith, they must then be made perfect in the flesh, by keeping the law. Apostle Paul saw what was working, and he warned them against the "leaven"; by calling their attention to the truth that "A little leaven leaveneth the whole lump." (Gal. 5-9). Paul labored with them, argued with them, reasoned with them, called them foolish, and explained to them thoroughly that Christ would profit them nothing if they attempted to add works to an extra condition of salvation, and plainly told them "ye are fallen from grace." He did not mean they once had salvation, as individuals, and had lost it; but they were missing grace by trying to mix works with it.

On and on these "tares", children of the devil, false apostles, false teachers, false brethren, have spread the leaven of false doctrine or the mixture of works with grace. The devil did not confine himself to any one theory, but, net after net, was spread. The theory didn't make any difference, just so the mixture was there; just any theory that had some works added in, just anything tacked on; and as different theories began to spring up, different and new denominations sprung up. Who are they? Any individual or any denomination that add to or taken from, the gospel of salvation by GRACE, and grace ALONE, through FAITH, and faith ALONE, belongs to the tares, who are spreading the leaven of the mixture. We even have some of them in our own denomination.

Beware of them! Especially of those of the "pen knife type" who would carve out the blessed truth contained in the first few chapters of Genesis. Why am I drawing this dark picture of apostasy? I have two reasons for it.

1st. I want to "earnestly contend for the faith which was once delivered to the saints."

2nd. I want to warn God's people to beware of these wicked ones, who are spreading nets of this fake mixture

doctrine, and those who are trying to destroy the blessed truth of God with the wicked "pen knife" of evolution. "Finally, my brethren, if any man preach unto you that ye should be baptized unto the name of the Father and of the Son and of the Holy Ghost, receive him; but if any man preach that ye must be baptized, and ye shall be saved, and shall be able to eat and drink, and shall be able to do all things, receive him not; and God shall be with him, and shall be with you." (2nd Tim. 4-2-3).

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A High Class School for Young Ladies.  
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formation of the school is felt in the community.

**THE SOUTH MISSISSIPPI ASSEMBLY**  
Miss. Woman's College, Hattiesburg, Miss. July 23-29, 1922.  
Complete courses in all departments of the Sunday School, B. Y. P. U. and W. M. U. work, under the expert. Lectures, inspirational addresses and sermons by great denominational leaders. Music and singing led by Charley Butler. Wholesome recreation and amusements. The time and place is combined with pleasure with profit for an ideal summer vacation.  
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CHURCHES, SUNDAY SCHOOLS, B. Y. P. U.'s and W. M. U.'s that send their members to the ASSEMBLY will get RICH RETURNS.

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Out.

## STANDARDIZATION OF SCHOOLS.

Part of Report on Education at Southern Baptist Convention.

Attention is called to the steps taken by the board in conjunction with the Southern Baptist Educational Association, looking to the standardization of all the schools operated by Southern Baptists. Your committee asks that you heartily endorse and commend this part of the report of the Board. If Southern Baptists are going to stay in the field of Education at all they must seek to give to those committed to their care training and education second to none. Our standards must be so high that none can, with justice, reflect upon the work done. Our students must be so prepared while in our care that they may go from our institutions to the highest institutions of the land and receive full credit without harmful reflection for work done in our schools.

We must not, however, allow ourselves to become so absorbed in creating academic standards that we forget, or ignore, the main thing for which we entered and operate in the field of Education. We are set for giving to the world Christian Education. For this purpose we have established denominational colleges. This convention has defined the denominational college as follows:

**FIRST**—It is a college founded or adopted by a Christian denomination.

**SECOND**—It is a college owned and controlled by a Christian denomination.

**THIRD**—It is a college that has a definite and positive Christian aim.

**FOURTH**—It is a college in which the Bible is exalted to a commercializing or even a compulsory place in the curriculum.

**FIFTH**—It is a college of which the president and every member of the faculty are pronounced active Christians.

**SIXTH**—It is a college of which most of the students are from Christian homes.

**SEVENTH**—It is a college of which the very atmosphere is pervasively Christian; where persistent effort is made to bring every non-Christian to accept Christ, and where the claims of the Christian ministry are properly emphasized.

This is a part of the report of the Education Commission of the Southern Baptist Convention to the convention at its 1917 session, and was unanimously adopted by the convention as its definition of a denominational school. Your committee would endorse and reaffirm this definition and ask your endorsement and reaffirmation of it. In doing this we would call your attention to what this convention said in its 1917 session concerning the demands made upon the denominational school. This utterance is as follows:

"Baptist schools are either a necessity or a luxury. It is the conviction of your commission that a so-called Baptist college which, in its purposes and ideals, in its atmosphere, in its curriculum offered; in the standards governing the selection of its faculty, in its attitude toward pronounced worldliness, in its positive interest in the souls of its students, is not materially different

from the usual tax-supported college, is an expensive luxury with which the denomination should not be cumbered. We have declared our faith in the necessity of the tax-supported school, and we also declare it to be our belief that it would be a waste of our means and an injustice to our people to call on them to support a denominational school which is not, first of all, doing the grade of work represented, and, second, which does not purposely strive to return to the denomination a product which may not be reasonably expected from the state school. "What do ye more than these?" may properly be asked by the man who is paying state school taxes, when he is approached by the representative of the Baptist college. It is our conviction that a knowledge of the contribution now being made by our schools to our denomination and the world would greatly increase our gifts."

This is quoted from the report of the Education Commission.

In our effort to raise the academic standards for our schools to the highest demand of the secular schools. We must not sacrifice or suffer to be eclipsed our moral and spiritual and doctrinal standards. As a denomination we must live up to our own high ideals and demand that our schools shall also live up to them.

Time and place of County Sunday school normals that have been planned to date.

Sunday, June 25th and week following Marion county, Columbia church; Quitman county, Marks church.

Sunday, July 2nd, and week following Covington county, Mt. Olive church; Holmes county, West church; Montgomery county, New Liberty church.

Sunday, July 9th, and week following Marion county, Industrial school; Carroll county, Vaiden church; Perry county, Richton church; Clay county, Phoebe church.

Sunday, July 16th and week following, Tate county, Senatobia school; Neshoba county, Union Ridge church.

Sunday, July 23rd and week following, Copiah county; Encampment, Hattiesburg.

Sunday, July 30th, and week following, Noxubee county, Mashula-ville church; Tallahatchie county, Spring Hill church.

Sunday, August 6th, and week following, Leake county, Edinburg church; Washington county, Leland church; Winston county, Shiloh church.

Sunday August 13th, and week following, Encampment Blue Mountain; Jeff Davis county; Oktibbeha county, Self Creek church; Pike county, Silver Springs church; Choctaw county, Clear Springs church.

Sunday, August 20th, and week following, Lawrence county, Sontag church.

## CORRECTION.

In my annual report to the Southern Baptist Convention at Jacksonville, I made a plea for a state Secretary of Education and named four states—the two Carolinas, Mississippi and Tennessee which have such secretaries. In this list Virginia should

appear and my oversight in omitting her name, while unintentional, is almost unpardonable because of my thirteen years residence in the state as pastor during almost all of which time I was connected with the Baptist educational work of the state and knew that Dr. J. W. Cammack was and is secretary of education as well as I know that Bob Garland is secretary of Missions and J. T. Watts is secretary of the B. Y. P. U. and Sunday school work. Following is a list of the Baptist State Secretaries of education and it is hoped that in due time there will be in each Southern state at least one man giving all of his time to the cause of Christian education as there already is in each state, and often more than one, giving all of his time to the advancement of Missions, B. Y. U. and Sunday school work:

Dr. J. W. Cammack, Virginia.  
Dr. R. T. Vann, North Carolina.  
Dr. Chas. A. Jones, South Carolina.  
Prof. Harry Clark, Tennessee.  
Prof. D. M. Nelson, Mississippi.  
W. C. JAMES, Corresponding Sec'y Education Board, S. B. C.

Below will be found the names of the thirty-seven seniors, the Woman's college, largest graduating class:

Seniors Literary.  
Corinne Byrd, A. B., Mt. Olive, Miss.  
Jewel Bryant, A. B., Sanford, Miss.  
Lily Agnes Cox, A. B., Columbia, Miss.  
Norfleet Cox, B. S., Columbia, Miss.  
Sarah Elizabeth Crutcher, A. B., New Orleans, La.  
Alice Elliot Davis, A. B., Mendenhall, Miss.  
Janie Louise Dunn, A. B., Summit, Miss.

de Laine Gail, A. B., Hattiesburg.  
Ellen Griffith, A. B., Columbia, Miss.  
Elizabeth Gilmore, A. B., Osborn, Miss.  
Helen Fay Morris, A. B., Fernwood.  
Grace McNeese, A. B., Carson.  
Mary Garrett, A. B., Waynesboro.  
Hattie Bell McCracken, B. S., Aliceville, Ala.

Theta Kathryn P'Pool, A. B., Hattiesburg.  
Sarah Robinson, B. S., Raleigh.  
Marguerite Williams, A. B., Picayune.

Mary Dell Williams, B. S., Hattiesburg.  
Nina Winstead, A. B., Clarksburg.  
Mary D. Yarborough, Hattiesburg.

**VOICE**  
Carrie Alice Mann, Greenville, Miss.  
**PIANO.**  
Julia Elizabeth Brent, Summit, Miss.  
Grace Hunter Vice, Oklona, Miss.

**EXPRESSION.**  
Marguerite Williams, Picayune, Miss.  
Annie Glenn Puryear, Raymond, Miss.

Carrie Alice Mann, Greenville, Tenn.  
Sarah Anne Carmichael, Memphis.  
Blanche Woodward, Rawls Springs.  
Ida Lois Polk, Hattiesburg.

**ART.**  
El Merito Overstreet, Hattiesburg.  
Lucy Nash O'Brian, Hattiesburg.

**HOME SCIENCE.**  
Mary D. Yarborough, Hattiesburg.  
Vera Cochran, Hillsboro.  
Aline Rowe, Hillsboro.  
Mamie Pigott, Tyertown.  
Grace Gilchrist, Magnolia.

Lucy Lawrence, Terry.

Lucile Sanders, Hattiesburg.

Verde Lott, B. S. (including Home Science) Seminary.

## CLARKSDALE.

Just a word regarding our work here in Clarksdale during the past year, which I thought would be of interest to the brethren. Our year closed in May during which time we received into our membership 78 members, ten for baptism and this without special protracted meeting. Sunday school attendance first Sunday we came 122 year hence 265. We have held two S. S. Institutes and will have another 25th of this month. The personnel of our Sunday school is composed of some of the best citizens of Clarksdale, J. M. Brooks, superintendent; Congressman W. W. Venable, teacher of Men's Bible Class; Hon. L. C. Franklin, president of class; S. G. Salter, teacher of Boys class in Intermediate department; C. S. Longino, associate S. S. superintendent; Harvey McGehee teacher of Young Men's Bible Class; C. B. Thomas, teacher of boys class Intermediate department.

During the past year our new pipe organ was installed also \$7,000.00 paid on church debt. Over \$12,000.00 has been paid out on debt, 75 million campaign and local work. Our people are optimistic and working hard to finish paying off church indebtedness. Hitherto hath the Lord led us. This fall we hope to have Dr. Scarborough with us in a meeting. Come to see us sometime in person as well as through your splendid Record which is an inspiration to me each week.

Blessings upon you and our great state as we work for Him.

Cordially yours,  
MACON C. VICK.

The revival meeting at Philadelphia is to commence the first Sunday in July, Eld. L. G. Gates, of Laurel, has been invited to assist in the meeting again this year.

## JELLO Ice Cream Powder



"Did You Make this Ice Cream?"

"INDEED, I did make it. I am making wonderful ice cream, using a package of Jell-O Ice Cream Powder and a quart of milk for half a gallon. I know how to make 'home-made' ice cream. Anybody can make it." Sugar, flavoring, and everything except the milk are contained in Jell-O Ice Cream Powder. Nothing to do but dissolve the powder in the milk and freeze it. Sold by all grocers, 2 packages for 25 cents.



The Genesee Pure Food Company—Le Roy, N. Y.

## SONGS IN THE NIGHT.

God giveth songs in the night. Job 35:10. I call to remembrance my song in the night. Psa. 77:6.

The nightingale has, perhaps a sweeter and more melodious voice than that of any other bird. One of the things that adds much to the attractiveness of this wonderful bird's singing is, that it sings mostly at night. Who of us has not appreciated even the croaking of a frog as it broke the death-like stillness of the night when we were on some weary lone-some journey?

But how soothing must be the effect of the nightingale's song upon the very being of the lonely traveler as he feels that the bird's throat must have been attuned by Him who is the author of all harmony. It strikes us that the nightingale has a beautiful parallel in the lives of God's chosen one down here in this sin-cursed world.

We are never at our best till our faith has been sorely tested. It is said the nightingale never sings so sweetly as when it has been wounded; and, is it not true that we sing our sweetest songs of trust in our nights of temptation, trial, and trouble? In the thirty-fifth chapter of Job we are told that God, "giveth songs in the night," and David says, "in the night His songs shall be with me." When did Job sing his most beautiful song? Not till he had lost all. What were the words of that song? "Though He slay me, yet, will I trust Him."

Look at Job. His property is all gone, his children are all dead, his friends and his wife have turned against him, he is afflicted from the crown of his head to the soles of his feet; and yet, while sitting there, feeble, helpless and forsaken by friends he looks up through the darkness of his night of trouble and sees God on His throne and triumphantly says "though He slay me, yet, will I trust Him."

We all have our trials and troubles. Every home will sooner or later be darkened by sorrow and every heart will be broken by trouble.

But, how comforting are the words of our heavenly Father, "He healeth the broken in heart and bindeth up his wounds." Did ever anyone hear a sweeter song in the night than that of a mother bereft of her husband, left with the home responsibilities upon her heart, saying, "Thy will be done?" If there could come from the heart a sweeter strain than that, it would be that of a husband returning home with his little children after burying his wife, and there in his loneliness saying, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Yes, we can sing in the darkest night we may ever have, not, indeed of ourselves, but the good Lord will sing through us.

Let troubles come as thick and fast as they may, yet we can always see a thousand things for which to be thankful and about which we may sing. An old Methodist minister made it a custom to read the 103rd Psalm every Sunday night, and then, kneeling with his family he would devoutly bless the Lord for His goodness. One Sunday night his good wife lay in the home a corpse. He said at first, "I cannot read this Psalm tonight," but

after reflecting, he said, "The Lord has let me and my dear wife walk together fifty-one years, and all this time He has been so good to us, that I feel I must read this Psalm again and then get down and thank Him for His loving kindness and tender mercies." Kneeling down, the old man began with a trembling voice, "Bless the Lord, O my soul and all that is within me bless His holy name." The Lord certainly gave that old preacher a song in his night of trouble. As we sit by our desk and write this article, we are thinking of many who are carrying some burden or another. Now, may great grace be given you and may you have a sweet song of trust that will be a blessing not only to you, but will cheer some other weary pilgrim and help him over the rugged way as he travels toward "Canaan's Fair and Happy Land."

T. A. J. BEASLEY.

Blue Springs, Miss.

## GRENADA.

Who would not be happy with a \$600.00 raise in salary?

That is what the 1st Baptist church here did the other Sunday and take it from me I was some happy. God has been mighty good to us now for six months, with over one hundred and twenty additions, and seventy-five of them by faith, we have received over fifteen heads of families. The last first Sunday we ordained five new deacons, most them young men, all of them some of the finest men in Grenada.

Our Sunday school under the splendid leadership of the best superintendent in the state, has now gone over three hundred, and yet more to come. We have applied for the AA Sunday school banner—there are but two others in the state.

We are doing our best now to get on foot a good annex to our good church building, to take care of the growing Sunday school and then for the use during our state convention which meets here next November. As you read these lines ask God to give us victory in this last undertaking.

Yours for real victory in Jesus,  
Grenada, Miss. W. E. FARR.

## LANDMARKISM.

Thou shalt not remove the neighbor's landmark. Deut. 19:14.

A mark to designate the boundary of land, any marked or fixed object, as a tree, a stone, a ditch, or a heap of stones, by which the limits of a farm or a town or other portions of territory may be known and preserved.—Webster.

As there seems to be a question mark in the minds of some of my Baptist brethren as to why I came to Mississippi College, I am prompted to say, first, that I do not propose to sling mud, neither do I live in a stone house, and can assure everybody that I haven't been hired by the Missionary Baptists of Mississippi, but came that I may be enabled to do better service in the Master's kingdom, and can truthfully say under the instruction of Dr. Patterson and other great instructors with its great president (Dr. Provine) Miss. College is certainly a great institution, and it would be a great blessing if all the preachers that haven't had the opportunity could attend at least one ses-

sion here. But generally speaking the landmarks will discourage instead of encourage the preachers to go to school and would not think of sending for a doctor, or employ a lawyer that were not prepared to do efficient work. The landmarks claim by landmarkism to follow Christ and the apostles, or in other words strictly New Testament teaching, and are really missing the mark on many things. Generally speaking they are noted for starving preachers to death, not all of them but many believe that the preacher can plow old Kate, all the week, six days, ride several miles and preach a soul stirring sermon on Sunday, but if they would try it they would realize a failure. Not all, but many believe too that after the preacher has preached all the year, and if they have any fried meat grease they do not need, and give it to the preacher, persuade themselves to believe they have done their whole duty, and too his wife must stay at home all the time and work for she seldom ever has a dress as good as other women to wear to church, but here in Miss. College, while the preacher is going to school, Dear Mrs. Aven, and the other good Missionary women see that their wives and children have clothes and shoes to wear and can go to church. So come on preachers nad go to school. The most of them seem to think too that the preacher can live on wind and promises but they certainly will not receive this in payment if the preaching is owing them he must meet all his obligations or he becomes the off-scarring stock of the community.

And talk to many of them about contributing to orphan children and widow women, and they will say, Oh, God has promised to be their Father and Husband, and talk to them about foreign missions and you will quickly find out that they are not seamen but landmarks, when they are really landpressers.

The same may be alright but landmarkism as it exists today is doing very little except fighting the only system of church work that has ever accomplished much as Baptists and is altogether democratic in organization. If this does not satisfy I will come again.

E. J. BROADUS.

## CENTER HILL BAPTIST CHURCH.

I was called to the pastorate of this church March nineteenth. We organized a Sunday School, it has been growing ever since and there is a great increase in attendance at every meeting. They have been caring for the pastor and his salary and we, are praying for a great meeting July third Sunday. Bro. C. S. Moulder will assist in the meeting.

Fraternally, C. S. Thorton, Pastor.  
June 19th, 1922.

On the evening of June 3rd, 1922 the noble spirit, of Ailie "Bridges" Pope passed on to its reward. Mrs. Pope was born May 20th, 1839. At the age of 17 years she was converted and was baptized. At the age of 20 she was married unto John W. Pope, for whom she had 8 children, 3 of whom preceded her to the grave.

She was buried Sunday at 4:30 p. m. 4 miles west of Braxton. A large

gathering of friends and relatives from many parts were at her funeral. From all reports her life was one of the most beautiful of all of God's saints. She leaves one brother, Hon. P. B. Bridges of Jackson, 5 children and many other relatives and friends to mourn her going. May her mantle of gentleness, charity and love be ever found in the midst of her loved ones left behind.

Her pastor,  
MAJOR B. B. GREEN.

## IN MEMORY.

On May the 6th Brother John Allen Edwards was suddenly called home. Bro. John Allen was out on the road home with his sister, Lou Ella and two friends when their car went wild, and turned over, killing him instantly. J. A. was a son of Bro. John Edwards and wife. He professed faith in Christ last August and was baptized by the writer. He was a fine Christian boy, one that was loved by all. It was the saddest funeral that I ever conducted. He was laid to rest in Big Springs cemetery. The writer, his pastor, conducted the service. J. A. was only seventeen years old. May the Lord give his parents and brothers and sisters his grace to help them in this sad death. Weep not as those who have no hope.

His pastor,  
B. P. COLEMAN.

Pheba, Miss.

## ITTA BENA.

I am just getting moved here at Itta Bena as I failed to get me a home at either Morgan City or Swiftown where I will give half time to each church. We have a nice home here and I am sure we will like it fine. With the graveled roads we are in good reach of all of my work.

Brother Martin is to begin a meeting here this week. I am very glad to have him here as wife has heard him and likes him so well.

Please send me the Record. It now goes to Clinton for me.

Fraternally, J. B. GORDON.

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## J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

### East Mississippi Department

#### LET US PRAY.

One of our greatest weaknesses of today, and our greatest need, is on the matter of prayer. We have gotten too busy to pray. The rush and hurry of modern life has made no place in our life plans for prayer and the study of God's word. Every Christian life, and every life as to that, should be planned definitely, and it should be lived according to that plan; and in every plan there should be at least one hour each day for prayer, the study of the Word and meditation. No part of the day's program would be more profitable and beneficial in every way than this one hour given to God and His word.

Some one has asked a reason for the almost universal delinquency among our young people of today. I believe that the answer is found in the lack of prayer and Bible study in the home. Not one home in ten has any definite systematic arrangement for prayer and Bible study. The Bible is there but unused, and the parents claim to be a praying people but do not pray—especially publicly in the presence of their children. The family altar where prayers are said and God's word is read daily has almost wholly fallen into decay. The spirit of reverence for God and the godly conversation are things unknown in the majority of Christian homes. Thus our children are losing their touch with the things

divine and are going away from God.

It has been said, and experience certifies to its truthfulness, that in homes where the family altar has its place not one in ten of the children goes far astray. Then why not go back to the days of our fathers and rebuild the family altar in every home. If father will not pray, let mother pray. If neither of the parents will pray let some one of the children pray, read God's word. I do not believe in such a thing as there being a Christian who cannot pray and pray aloud. They can all talk glibly on other subjects, and they can all pray if they will so live that they have confidence in themselves. An unholy life has shut the mouth of many a so called Christian when it comes to the matter of public prayer. Live right and any one that is a Christian can pray aloud in the home. So again I say let us pray.

#### NOTES AND COMMENTS.

Dr. R. B. Gunter, our beloved Secretary of missions, met with the Baptist pastors of Neshoba County at Philadelphia last Friday. It was resolved to go forward in every phase of the work.

The Baptists at Dewees—Gammill camps, one mile south of Philadelphia organized a mission church, to be under the supervision of Philadelphia church, the third Sunday. Thirteen members went into the organization.

The revival season is here. In a few days every community will be in the midst of a protracted meeting. Our Baptists of the Southland are ask-

ing God for 500,000 baptisms this year. Why not? We baptized half that number last year. Every church will have just the meeting they prepare for. If yours is a failure the fault lies with you. God is willing. Let us pray.

Consolidated public schools are being built in almost every community. These will be centers of community life. Let the Baptist forces in each county see that these communities have the gospel preached in them. If no Baptist church is in the immediate community let some pastor who loves

God and the souls of men preach at the school house at least once a month. After a while a church will be established. This is important.

Rev. W. Rufus Beckett and Rev. A. N. Thomas assisted Pastor John W. Jones in the ordination of two deacons at Bethsaida, Neshoba County, the second Sunday.

Rev. Alton Gardner preached at Bethsaida the third Sunday. He keeps busy preaching at various places near by.

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